

1830—1930
THE GROWTH OF 100 YEARS
OF
NORTH CAROLINA BAPTISTS






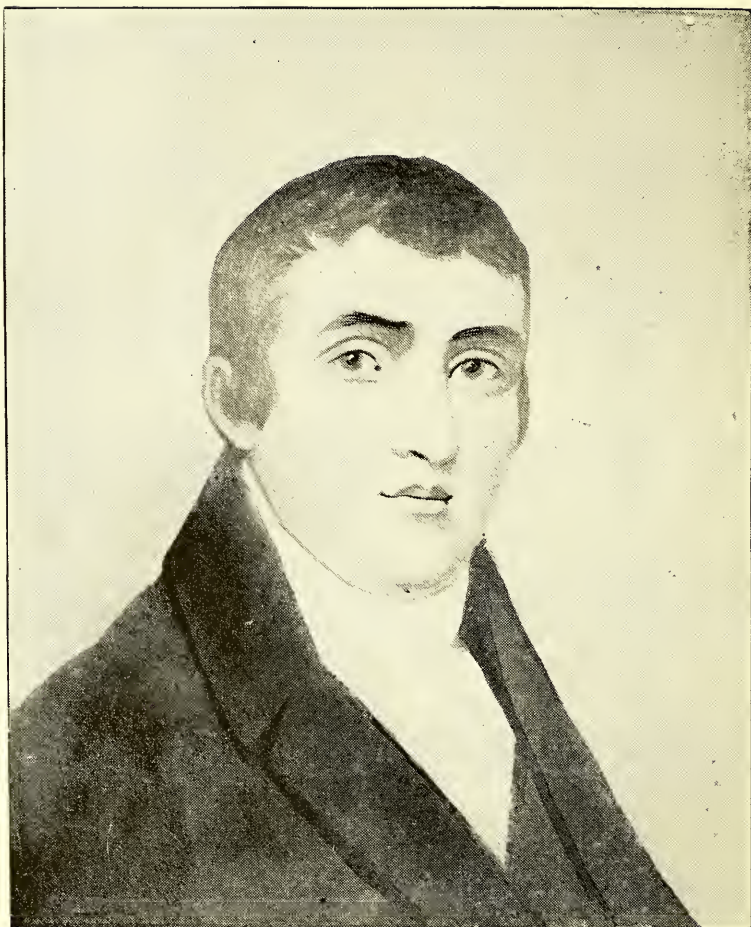
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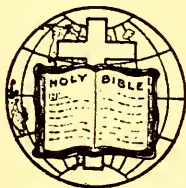
1762-1827

“The Father of the Baptist State Convention”

The Growth of
ONE HUNDRED YEARS
ADDRESSES

DELIVERED AT THE
FIRST CENTENNIAL SESSION
OF THE
BAPTIST STATE CONVENTION

HELD IN
GREENVILLE, N. C.
MARCH 26-27, 1930



THE GENERAL BOARD OF
THE BAPTIST STATE CONVENTION OF NORTH CAROLINA
RALEIGH, N. C.

RALEIGH
BYNUM PRINTING COMPANY
1930

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PROCEEDINGS
OF THE
FIRST CENTENNIAL SESSION
OF THE
BAPTIST STATE CONVENTION
OF
NORTH CAROLINA

GREENVILLE, N. C., March 26, 1930.

The Baptist State Convention of North Carolina met this morning at 10:00 o'clock in the Memorial Baptist Church of this city in extraordinary session to celebrate the first centennial anniversary of its organization, which took place in Greenville, March 26, 1830.

President J. Clyde Turner called the Convention to order, and Eugene I. Olive led in singing "How Firm a Foundation."

Pastor A. W. Fleischmann, Greenville, read Joshua 3:1-11, commenting on the text, "For ye have not passed this way before," after which he led in prayer.

Pastor Fleischmann, on behalf of W. R. Cullom, presented to the Convention the Bible from which he had just read, which belonged to Martin Ross, who is called "the father of this Convention."

Secretary Charles E. Maddry received the Bible in behalf of the Convention, saying that it would be rebound and placed in the safety vault in Baptist Headquarters in Raleigh.

John T. Alderman, Henderson, presented his address on, "The Sources of Our Baptist History."

George W. Paschal, Wake Forest, read an address on, "The Event and Its Background."

T. M. Pittman, Henderson, read an address on, "The Event and Its Personnel."

On account of the overflow congregation, at this point the Convention moved to the auditorium of the East Carolina Teachers' College, where the morning's program was resumed, and where the remaining sessions were held.

"In the Cross of Christ I Glory" was sung. On motion, the time of the morning session is extended to include the scheduled program.

Walter M. Gilmore read an address on "The Growth of a Hundred Years in Organization, Membership, Contributions."

William Louis Poteat read an address on, "The Growth of a Hundred Years in Education." In the absence of President F. P. Gaines, Wake Forest College, President Emeritus W. L. Poteat included an account of the growth and influence of that institution in his address.

President W. B. Edwards spoke briefly of the growth and influence of Chowan College; as did President R. L. Moore, of Mars Hill College; President J. A. Campbell, of Campbell College; President Charles E. Brewer, of Meredith College; President J. B. Huff, of Wingate College.

On motion, the hour for reconvening was fixed at 2:45.

Adjourned, after prayer by Henry Blanchard.

WEDNESDAY AFTERNOON SESSION

The Convention met at 2:45 o'clock this afternoon. After a song service led by Eugene Olive, and prayer by S. W. Oldham, Wendell, John W. Suttle, Shelby, Vice-President, called the Convention to order.

The first speaker of the afternoon session was Charles E. Maddry, General Secretary, who discussed "The Growth of a Hundred Years in Evangelism Within Our Borders."

President J. Clyde Turner delivered an address on "The Growth of a Hundred Years Beyond Our Borders."

Song, "Jesus Shall Reign."

M. L. Kesler, General Manager of the Mills Home, Thomasville, discussed "The Growth of a Hundred Years in the Field of Social Service."

B. W. Spilman, Kinston, discussed "The Growth of a Hundred Years in the Work of the Sunday School."

Mrs. W. N. Jones, Raleigh, President of the W. M. U. of North Carolina, Auxiliary to the Baptist State Convention, told the story of "The Growth of a Hundred Years in Woman's Work."

Charles B. Howard, Louisburg, President of the State B. Y. P. U. Convention, closed the afternoon session with an address on "The Growth of a Hundred Years in Young People's Work."

After singing the Doxology, adjourned.

WEDNESDAY EVENING SESSION

After a song service led by Eugene Olive, A. J. Smith, Pastor First Baptist Church of Goldsboro, read selections from the eleventh chapter of Hebrews, commenting on the thirteenth, thirty-ninth and fortieth verses, and leading in prayer.

Song, "Faith of Our Fathers."

J. M. Broughton, Raleigh, spoke on the theme, "A Hundred Years of Public Influence."

Charles E. Maddry called attention to the many requests for the publication of the addresses of this Convention. On motion of J. A. McKaughan, the following committee was appointed by the Chair to suggest to this body tomorrow morning a plan for publishing these addresses: E. N. Gardner, W. O. Riddick, Oscar Creech, M. O. Alexander, Mrs. Walter Gilmore.

Special prayer by B. W. Spilman in behalf of the preacher of the Convention sermon, soon to follow.

A stanza of "Where He Leads Me I Will Follow" was sung, and Richard Tillman Vann then preached the Convention sermon, using as his text, "A Kingdom that Cannot be Moved," Heb. 12:28, and as his theme, "Our Unshakable Kingdom."

Special music, "Send Out Thy Light," was rendered by the choir of the Memorial Church of this city.

After prayer by W. H. Moore, Kinston, adjourned.

THURSDAY MORNING SESSION

At 9:00 o'clock this morning Eugene Olive conducted a song service, singing, "My Faith Looks Up to Thee," "O Zion Haste," and "Majestic Sweetness," after which A. Paul Bagby, Wilson, read Luke 22:39-53, and led in prayer.

Song, "Where He Leads Me I Will Follow."

J. S. Farmer, Raleigh, Business Manager of the *Biblical Recorder*, read an address by Livingston Johnson, Raleigh, Editor of the *Recorder*, on "Growth of a Hundred Years in Periodicals."

Hight C. Moore, Nashville, Tenn., Editorial Secretary Sunday School Board of the Southern Baptist Convention, presented his address on "The Growth of a Hundred Years in General Literature."

The Secretary read greetings from the following individuals: Brethren Curtis Brisson, Wake Forest; William Russell Owen, Asheville; Bessie Ellen Stone and Katharine Brooks Tucker, of Greensboro; H. Frederick Jones, Baltimore, in behalf of the Maryland Baptist State Convention; and Thos. J. Watts, Executive Secretary Ministers' Relief and Annuity Board of the Southern Baptist Convention.

Hight C. Moore, Nashville, Tenn., brought greetings from the Baptist State Convention of Tennessee.

W. A. Harper, President of Elon College, brought greetings from the Christian denomination in this State.

H. S. Hilley, President of the Atlantic Christian College, Wilson, brought greetings from the Disciples denomination in North Carolina.

H. R. Wright, President of the East Carolina Teachers' Training College, brought greetings from the Methodist denomination in this State.

W. S. Harden, pastor of the First Presbyterian Church of Greenville, brought greetings from the Presbyterian denomination in the State.

M. O. Alexander, Thomasville, presented the following report of the Committee on Publishing the Addresses of this Convention, which, after discussion by Charles E. Maddry, Theo. B. Davis, J. C. Canipe, M. O. Alexander, W. O. Riddick, E. McK. Goodwin, C. S. Green, J. T. Alderman, J. W. Holmes, was adopted:

Your committee with reference to the publication of addresses of this Convention make the following recommendations:

1. We recommend that publication be made.
2. We recommend that a permanent committee of twenty be appointed by the chair to raise the necessary funds and effect this publication.

E. NORFLEET GARDNER,
 MRS. WALTER M. GILMORE,
 W. O. RIDDICK,
 M. O. ALEXANDER,
 OSCAR CREECH.

The Chair appointed the following Committee on Publication of the Addresses:

Committee on Publication of Addresses: J. W. Holmes, Chairman; Walter M. Gilmore, H. W. Baucom, Oscar Creech, M. O. Alexander, E. N. Gardner, C. S. Green, W. H. Fitzgerald, J. W. Suttle, A. P. Stephens, R. G. Kendrick, Coy Muckle, W. H. Williams, W. F. West, W. J. Francis, J. A. Easley, Hugh A. Ellis, T. H. King, A. W. Fleischmann, S. L. Morgan.

William Louis Poteat offered the following resolution of thanks, which, after an amendment by W. H. Moore, was adopted:

RESOLUTION OF THANKS

Resolved, That the warm appreciation and hearty thanks of the Baptist State Convention, in its Centennial Session at Greenville, be extended to the Memorial Baptist Church for arranging for the sessions of our Convention and providing for our delightful entertainment;

To the other churches and the citizens of Greenville, for extending to the delegates and visitors the gracious hospitality of their homes and for other courtesies;

To the East Carolina Teachers' College for extending the use of their spacious auditorium and for serving a delightful banquet to the Convention;

To the Merchants Association for generously providing the banquet served by the College;

To the young ladies of the student body of the College who so graciously presided at the banquet tables and served as ushers in the auditorium;

To the *Daily Reflector* for the gift of the programs for the Convention and a special Convention edition of that paper.

Herman T. Stevens, Associate Director of the Baptist Centennial Campaign, made a statement about the conclusion of the Campaign by December 31, 1930.

Arch C. Cree, Atlanta, Ga., Executive Secretary of the Baptist State Convention of Georgia, and Southern President of the British-American Fraternal Auxiliary to the Baptist World Alliance, brought the closing message of the Convention on "The Challenge of the Next Hundred Years."

On motion of W. R. Cullom, a message of love and sympathy was sent to Livingston Johnson by the Secretary.

After singing, "Faith of Our Fathers," and prayer by R. T. Vann, the Convention adjourned.

J. CLYDE TURNER, *President*.

WALTER M. GILMORE, *Secretary*.

TREADING AN UNKNOWN HIGHWAY

BY A. W. FLEISCHMANN

Scripture Read: Joshua 3:1-11.

(The Bible of Martin Ross, who has been designated the "Father of the North Carolina Baptist State Convention," was used.)

The Text: Joshua 3:3, 4. Around the last clause the thought was centered: "*For ye have not passed this way heretofore.*"



A. W. FLEISCHMANN

We stand upon the threshold of a new century, and ere we traverse its unknown highway we would measure the achievements of the past; gather from them the inspiration they are so ready to give and move forward with precision upon this open road before us. Like a gleaming silver ribbon it stretches out into the years beckoning us, challenging us to come on. We would listen with attention to the voice of the past this morning, and also have our hearts attuned to hear the command of our leader, the Lord Jesus Christ.

From this account in Joshua of Israel's experience may we note a lesson or two that will inspire and help us today. First, in the passage of the Jordan where these words, "for ye have not passed this way heretofore," are used we note it was the Ark that led the way.

The crossing of the Red Sea was salvation out of Egypt; the passage of the Jordan, salvation into Canaan. The believer is saved from the kingdom of Satan to the Kingdom of God. The death and resurrection of Christ, symbolized by the Paschal Lamb, the Red Sea and the Jordan, delivered from the one kingdom and translated into the other. It was necessary for these children of those who had passed through the Red Sea and later perished in the wilderness, to learn by personal experience that the salvation that brought them into Canaan was the same that brought them out of Egypt.

Furthermore, the priests were to bear the Ark, lifting it up above themselves; the officers were to pass through the midst of the camp

urging the people to LOOK upon it and to FOLLOW it—not to follow the priests BUT to follow “IT.” Every Christian has this double privilege. As a priest, he is to EXALT Christ in his life, and as an officer, he is to PREACH Christ.

I think, as we stand upon the threshold of this new century this morning, it is with a deepened consciousness of this fact having been the case during the century just closed. About us is that great cloud of witnesses. They exalted Christ in their lives; and certainly they preached HIM. That is a mighty inspiration to us today.

The second thing we notice here is, “the intervening mile” which was placed between the Ark and the Host.

The Ark moved from the midst of the Host, its usual position, to a point a mile in advance. Israel was to tread an unknown way—an impossible way—and, therefore, the Ark of the Covenant was to be placed where all could see it and follow it. Further, this great intervening space taught the people that the waters of Jordan did not flee before Israel but before the Ark.

Such is the power of our Lord Jesus Christ. North Carolina Baptists look forward to another century of labor in His name with burdens upon them, and difficulties before them. God grant us the inspiration of this fact, that Christ leads! He is all powerful. In His strength greater growth can be made; advancement along lines never dreamed of by these noble forefathers of ours can be accomplished. It is never by might, nor by power, BUT by My Spirit, saith the Lord.

Inspiration comes in the lines of Maltbie D. Babcock’s,

BE STRONG!

“Be strong!

We are not here to play—to dream, to drift.

We have hard work to do and loads to lift.

Shun not the struggle—face it; ’tis God’s gift.

“Be strong!

Say not the days are evil. Who’s to blame?

And fold the hand and acquiesce.—O shame!

Stand up, speak out, and bravely, in God’s name.

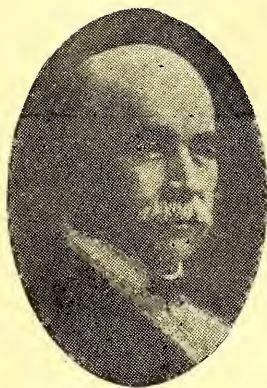
“Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.”

O Christ, lead on the hosts of North Carolina Baptists.

SOURCES OF OUR HISTORY

BY J. T. ALDERMAN



JOHN T. ALDERMAN

"Remember the days of old; consider the years of many generations; ask of the fathers and they will show thee, the Elders and they will tell thee."—Deut. XXXII, 7.

"Write it before them in a table, and note it in a book that it may be for the time to come forever."—Isaiah XXX, 8.

One hundred years ago today a group of earnest men and women met in Greenville and gave form and vitality to our Convention whose birth we come to celebrate. They planned in faith and seasoned their efforts with prayers and toils and hopes.

The work began in the face of frenzied opposition but the Convention has grown in influence and power until it has encompassed North Carolina from mountain crest to ocean strand.

With hearts full of gratitude to the giver of all blessings we return to this good city where the Convention was cradled at its birth to celebrate its first centennial, to take our latitude and departure, and launch out on a new century. At that time our numbers were few, but today our Baptist hosts have come to do honor to those Christian heroes and to place chaplets of love and appreciation about their memorials in some befitting way.

The program assigns to me a definite task:

SOURCES OF OUR HISTORY

In preparing a history of the Baptists we want only accurate and reliable facts. This suggests the importance of differentiating between reliable, documentary records and the uncertain traditions which may have come down to us. Unfortunately the sources of such material are very limited, and our historians meet with many disappointments.

The Baptist fathers in the early days of the colony were under the surveillance of the established church and in order to protect

themselves they committed but little to writing. The fact is they were more concerned about the spread of the Gospel than they were about recording their own activities.

BAPTIST HISTORIES

The following is a list of some of the outstanding writers of Baptist history: Morgan Edwards, a New Jersey preacher in 1772 collected material for a history of the Baptists in America. He traveled extensively visiting churches, associations, preachers, and individuals, wherever there was a prospect of securing information. From his notes he prepared a volume in manuscript; this was never published. It has been kept on deposit in the library at Crozier Seminary near Philadelphia. That part referring to North Carolina, will be published in full in our new Baptist history. This work of Morgan Edwards is perhaps the oldest reliable work on Baptist history in North Carolina now in existence.

ASPLUND'S BAPTIST REGISTERS

About 1787, John Asplund, born in Sweden, another Baptist preacher, traveled on foot through the United States, visiting churches, preachers, and associations. He gathered a great deal of valuable data which he published in three editions of his Asplund's Registers in the years from 1790 to 1794. These registers are very rare. John Asplund for a short time lived in Chowan County and was a member of Ballad's Bridge Baptist Church.

COMER'S DIARY

A Baptist preacher named John Comer (1725 to 1734), lived in New England. We know but little of him. Perhaps the only tangible benefit that has come to us from him is a correspondence between him and Paul Palmer in which the date of the constitution of old Shiloh Church was established as 1727.

BACKUS HISTORY

About the year 1800 Isaac Backus, from Connecticut wrote a history of the denomination. He made a trip through the South but spent most of the time in Virginia. He got his information mainly

from Virginians who knew but little about North Carolina Baptists and cared less. You remember that William Byrd in 1729 was appointed to run the dividing line between Virginia and North Carolina. Byrd declared that all South of that line was a God-forsaken country. A lingering sentiment of the kind still exists.

Backus gives very little information about North Carolina Baptists; there is one cheering item however, in his writings. About 1800 he wrote: "The Baptists in North Carolina have increased in numbers and have been so highly esteemed by their fellow citizens, that many members of their churches have been elected representatives and senators in their Legislature, judges in their courts, and in other offices of their government."

Another interesting item we get from Backus is that in 1727 a great earthquake shook all of eastern part of America. As that was the year that our first Baptist church was constituted at Shiloh it is suggestive.

SEMPLE'S HISTORY

In 1810, Robert B. Semple published a history of the Baptists of Virginia. He gives an account of the work of Shubal Stearnes in North Carolina.

BENEDICT'S HISTORY

By far the most serviceable and reliable work on our history was published in 1813 by Rev. David Benedict, of Rhode Island. The history is in two large volumes in which he gives specific information about the churches, the associations, preachers and conditions generally in North Carolina. In 1848 he published a second and enlarged edition of his history. Another was "Fifty Years Among the Baptists." All of his books are rare and valuable.

RIPPON'S BAPTIST REGISTER

During the closing years of the eighteenth century, there was published in London a series of books known as "Rippon's Baptist Register." Information about Baptist affairs was collected from all parts of the civilized world. Several correspondents reported from North Carolina and furnished quite an amount of data about Baptist progress which was published in the Register during the years from 1785 to 1800.

BURKETT'S KEHUKEE

The first edition of Burkett's History of the Kehukee Association was published in 1803. A second edition containing practically all that was in the first edition, was issued in 1834, bringing the history of the association up to that time.

Nearly all that is known about the origin and growth of the early churches in that section of North Carolina is gained from this history.

The Kehukee Association was strongly missionary until about 1827, when it repudiated its former position and became uncompromisingly anti-missionary, anti-Sunday-school, anti-college, anti-educational (so far as preachers were concerned), anti-temperance, anti-Bible Society, in fact anti almost every thing which had for its purpose the development of the churches.

BAPTIST MAGAZINE

Near the beginning of last century the General Baptist Convention of the United States published a magazine giving information from all parts of the country. There were many references to the denominational work in North Carolina. Soon after 1820 the General Convention established and supported Indian schools in Cherokee and Swain counties. Other interesting items were reported from the State.

LIBRARY COLLECTIONS

Many of the larger libraries have on their shelves records and books valuable to the historian which have not been indexed and perhaps have been forgotten. This neglected material should be catalogued and tabulated for reference so as to be made accessible to the historical searcher. There is in the great library at Chapel Hill the original record books of an old Baptist church in Person County. These records date back to about 1785 and contain information about other churches of those times; they have also many references to the early times of the Flat River Association which was organized in 1794. This church was one of the original members of the old association. Incidentally we might mention that the minutes of the Flat River Association for 1845 contains important historical matter of the association.

RECORDS IN OTHER STATES

In the early times as people moved from the State it often happened that they carried away important church records. Books and papers and traditions still exist in other states which would enrich our Baptist history.

OLD CHURCH RECORDS

There are but few of the original church records dating back into the eighteenth century. The oldest which I have found are the original records of the Old Dutchmans Creek Church in Davie County. I found the little vellum bound book tied with a deer skin string. It begins with 1772. The church is now known as Eatons. The records are complete to this date, except that during the closing years of the Revolution no meetings were held as the church was in the immediate path of Cornwallis' march through that section.

Another manuscript record book is that of Sandy Creek Church, Franklin County, which was organized in 1770. The old book is now in the library at Wake Forest College.

Another of our ancient Baptist churches is about to deposit its original Baptist record books in the library at Duke University.

The church at Wells Chapel, organized in 1756 by Samuel Newton has a remarkable history. It was the home church of the Fennells, Hufhams, Newtons, Blands, Aldermans, Highsmiths, Stallings, Herrings, Rogers, DeVanes, Newkirks, Powers, Halls, etc. The original records of this old church down to 1780 were destroyed by Cornwallis on his march from Wilmington to Halifax in 1781.

The records of Coharie Church in Sampson County, organized in October, 1759, have been kept to date. The church is now known as Rowan.

The record books of Jersey Church from early times have been preserved. This church in Davidson County was established in 1755.

These are a few of the old churches whose records have been preserved, perhaps there are others.

BIOGRAPHIES

Another fruitful source of information is to be found in the biographical sketches of the leading men of former times. These sketches have been published in various forms such as: Cathcart's Lives of

Baptist Ministers, Taylor's Baptist Preachers of Virginia, Campbell's History of Georgia Baptists, also biographical sketches published in South Carolina, Tennessee, Alabama, Mississippi and many other states. Such sketches were inserted in the minutes of Conventions and associations. But few biographies have been put into book form.

HISTORIES OF ASSOCIATIONS

An important source of information has not yet been developed—the writing of associational histories. A few have been written: Logan's "Broad River," Purefoy's "Sandy Creek," Sheet's "Liberty," Taylor's "Tar River," Black's "Brown Creek," Delk's "Chowan," Graham's History, Burket's "Kehukee." Many others should be written before important material for the history shall have been destroyed. We are too much disposed to rely upon aliens to shape and write our history. Some day a Connecticut Yankee will come and write a history of the Raleigh Association. If Leslie Davis does not bestir himself some enterprising Massachusetts lawyer will write the history of Neuse Association. Why do not the heads of Departments of History at Wake Forest and Meredith Colleges assign work of this kind to their advanced pupils? Aliens cannot enter into the soul and genius of local Baptist life and effort. Nor can we expect an Episcopal Bishop to write a sympathetic story, nor shower encomiums upon Baptist achievements.

LOSS OF HISTORICAL MATERIAL

For many years there has been going on a practice of sending out of the State at the request of individuals and great libraries much important material which should have been kept in our own libraries. Our historians need all this material and the drain should be checked.

NORTH CAROLINA WRITERS

We would not in this brief paper attempt to present a list of those who have made valuable contributions to Baptist history in North Carolina. We feel sure that all the others will yield gracefully if we mention only three: Rev. J. D. Hufham, D.D., the genius of North Carolina historians; Judge T. M. Pittman, who has the most complete collection of Baptist materials, unless it be at Wake Forest;

and Rev. C. B. Williams, whose little history of the Baptists in the State is a gem. Many others have contributed important Baptist material and, no doubt, their writings will have full recognition.

ECCLESIASTICAL SUCCESSION

An interesting item in the sources of our history might be found in tracing the beginnings of the work in various sections. Whence came the torches which in early times our fathers held aloft and passed on to others.

Paul Palmer at Shiloh in 1727.

Shubal Stearnes at Sandy Creek in 1756.

Samuel Newton at Wells Chapel in 1756.

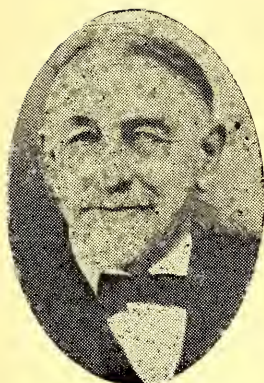
John Gano at Jersey in 1755.

Edward Brown at Coharie in 1759.

Daniel White at Spring Hill in early times.

THE EVENT AND ITS PERSONNEL

BY THOMAS M. PITTMAN



THOMAS M. PITTMAN

Nearly thirty-two years ago there was held in this city and church, at a session of this Convention, a sort of between-time celebration of the event whose centennial anniversary we celebrate today. It was the third of such occasions. I was honored with a place on that program. A renewal of that honor at this time is a distinction of which I am unworthy, but highly appreciative.

There were Baptists in North Carolina as early as 1695; some think earlier, but we are unable to prove that fact.

A petition under the English Toleration Act, bearing a partially erased date of April 5, 1729, was found by Mr. Hathaway in the Superior Court clerk's office of Pasquotank County, seeking the privilege for a Baptist congregation to have "Religious Worship in ye dwelling House of William Burges on the north side of Pascotanc, on the head of Raymond's Creek." This was signed by Paul Palmer and others, eight in all, and a note by Mr. Hathaway states that the place corresponds to Shiloh in Camden County, and it is in harmony with the accepted date of the organization of Shiloh Church in 1727. October 4, 1738, is the date of another document of interest—the License of "Paul Palmer of Edenton, a Protestant minister, to teach or preach the word of God in any part of said province."

The time limit of this address does not suffer a tracing of the lines of Baptist occupation, but, beginning with the evangelistic campaigns of Paul Palmer, their churches spread throughout the bounds of the province and were strengthened by the formation of associations fostering religious fellowship and unity of doctrine and practice. The Sandy Creek was formed about 1756, the Kehukee about 1769, and others followed in quick succession. In numbers the Baptists hastened into the lead of all others.

In 1790 there was published a small volume of sermons by Henry Pattillo, an eminent Presbyterian minister, who, at the beginning of the Revolution was Chairman of the Committee of Safety of Bute County and lived in the Baptist stronghold contiguous to Grassy Creek Church in Granville County. In one of these sermons he said of the Baptists, "But considering that they have no written standard of orthodoxy, and that their preachers are men without a liberal education, I have often sat with wonder and pleasure to hear them so sound in doctrine as they really are." He touched the weak spot in our denominational life. The Episcopal, Presbyterian, German and Methodist churches, through a central authority in their organizations, found it practicable to enforce a reasonable regularity in practice as well as doctrinal unity. The individualistic principle of the Baptists made them greatly more dependent upon an intelligent and coöperative leadership. They had at all times preachers of outstanding ability and understanding, but not so large a proportion as was needful for the many members scattered throughout the State. The associations were beginning to prove inadequate to their task. Just as the movements were being shaped which led to the formation of this Convention, the Kehukee Association, over which my great grandfather, Philemon Bennett, had presided as moderator for seventeen years, was split asunder by differences which spread to others and finally gave us the distinction of Missionary and Primitive Baptists.

Already outstanding men of the denomination began to realize the necessities of the situation and several experimental organizations were brought into shape, beginning in the Kehukee Association in 1803. This resulted in the Philanthropic Baptist Missionary Society, 1804, followed in 1809, at the instance of the Chowan Association, by a General Meeting of Correspondence, the North Carolina Baptist Society for Foreign Missions (1814), afterwards, in 1817, Foreign and Domestic Missions. Again, in 1826, the Chowan Association took the initiative and appointed a committee to make arrangements for a State Convention. The North Carolina Baptist Benevolent Society was organized at Greenville in 1829. All these movements were largely defeated by their own limited plans. The Benevolent Society met in Greenville in 1830, fourteen members present. A resolution was adopted transforming it into a State Convention. Its plan was so comprehensive as to embrace every interest and enterprise of the

denomination, and reached the uttermost bounds of the State. The passing years bear tribute to the wisdom of the men who so happily devised a system of effective coöperation without invading the freedom and independence so jealously guarded by the churches.

I would esteem it an honor to discuss the development of this enterprise, but that falls to the lot of these yet to speak. We now turn aside for a social session, while I introduce to you the men of that occasion, and we shall see them face to face in the glow of their great purpose.

The fourteen men who organized the Convention were: Elder P. W. Dowd and R. M. Guffee, Raleigh; Elder Wm. P. Biddle, Fort Barnwell, Craven County; Elders S. Wait and John Armstrong, New Bern; Elder Thomas Meredith, Edenton; Chas. W. Skinner, Perquimans County; Elder James McDaniel, Cumberland; H. Austin, P. P. Lawrence, R. S. Long, Tarborough; Elder Thomas D. Mason, George Stokes and Reading S. Blount, Greenville. Of these, seven were ministers and seven laymen. My illness since the appointment to the duty of preparing this paper has prevented the acquisition of materials for an adequate mention of all the laymen.

Charles W. Skinner came of a family which has long been eminent in Eastern Carolina. He was the second of eight sons of Joshua Skinner and his wife, Martha Blount. He was converted under the ministry of the notable evangelist, Robert T. Daniel, and had as his pastor Thomas Meredith at Bethel Baptist Church, of which he became a member in 1827. Three of Mr. Skinner's brothers became distinguished in professional life—Joseph Blount Skinner as a lawyer, Collins Blount Skinner as a physician and the Rev. Dr. Thomas Harvey Skinner as a Presbyterian preacher and professor in Andover Theological Seminary. But it was in the conduct of his farms and fishery that Charles became a notable success, and his consecration as a Christian man made him as conspicuous in liberality as he had become in making wealth. Maj. John W. Moore, State historian, said of him, "No man, perhaps, has yet lived in our State who made so many princely donations. He was the embodiment of gracious and abounding charity. To give seemed to be as instinctive with him as the breath of life." He and Richard Felton gave \$17,000 toward the building of the Hertford Baptist Church, \$5,000, each at one time to Wake Forest College and on the same day \$2,000 each toward the

building of the First Baptist Church of Raleigh, at a time when both enterprises were in imminent danger of being lost on account of debt. His interest in foreign missions was such that "each year a broad field of wheat or corn was planted for their benefit, and was ever in his estimation more bountiful in the yield than any other on his plantation." Beyond the returns in worldly prosperity, he received of the Lord one gift worth all the others in the raising up of his son, Dr. Thomas E. Skinner, to great success and usefulness as a Baptist preacher.

Henry Austin was another of the remarkable laymen in that meeting. He was a native of London and was baptized by Dr. Rippon, one of the predecessors of Spurgeon. Emigrating to Tarborough while a young man, he first found employment as a teacher and afterwards as clerk in a store. On the death of his employer he married the widow, and continuing the business, became one of the leading citizens of the place. He became a member of the Tarborough church soon after its organization and to the close of his life he took an active and intelligent interest in all the work of the denomination.

Reading S. Blount, later the Secretary, came of an old family influential in colonial and Revolutionary times, and even to the present; influential also in other provinces and States as well as in North Carolina. We lack material for a notice of other laymen who participated in that meeting.

All organizations have interested and devoted adherents who never rise to the heights of leadership. So the Baptist State Convention of North Carolina seems to have had from its beginning. But who can count the influence of these quiet, buried lives? Our Lord Himself had faithful friends in His earthly ministry whose names appear in no Gospel writing. So, though no record of four of the laymen present at the organization of the Convention, surely they are written in the Lamb's book of remembrance, and we record them here with gratitude, believing that their presence and interest gave support to the great leaders of that day. Two other names may be added, for the minutes of the Saturday session record: "Brother J. Hartmus arrived and took his seat." Monday, the last day, states: "Brother Samuel Simpson appeared and took his seat." He was then or later the father-in-law of Elder W. P. Biddle.

I have said that there were seven ministers present. If it be that the spirit of just men made perfect are suffered to revisit the scenes of their earthly labors and witness the fruition of their toils, we must needs count eight ministers present. Surely the spirit of Martin Ross was there and with great joy witnessed the fulfillment of his hope of twenty-five years.

The Ross family is of Scotch descent and the grandfather of Martin settled at an early day at Roanoke, Virginia. His son, William, became a citizen of Martin County, N. C., and his wife was a woman superior in intellect to himself. Both were Baptists. They had ten children of whom three were Baptist ministers—Martin and James, who remained in the Chowan country, and Reuben who labored in Tennessee and Kentucky.

During the session of the Kehukee Association at Meherrin, 1803, while the spirit of the great revival still pervaded the body, Martin Ross offered the following query: "Is not the Kehukee Association, with all her numerous and respectable friends, called in Providence to step forward in support of that missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the earth?" This resulted in the organization of the Philanthropic Baptist Missionary Society, which with some changes and occasional intermissions, continued until the organization of the Baptist State Convention.

"This action in favor of Foreign Missions, proposed by Martin Ross, and adopted by the Association, is worthy of note. It was taken seven years before Judson decided to go out as a missionary to the heathen; nine years before he and Rice were baptized in India, and eleven years before the formation of the Baptist General Convention of the United States. The Kehukee Association, under the lead of Martin Ross, was the first body of the kind in the United States to take official action in behalf of missions to the heathen and to formulate permanent plans for the support of the enterprise. It was the beginning of the new and larger work to which God was calling the Baptists of North Carolina, the first pulsations of a movement whose beneficent action was to be felt in every department of the Lord's work, and unto the ends of the earth."

This body was the conception of Martin Ross, and it would have taken material shape sooner but for his illness and death. By his

1827
motion, 1826, the Chowan Association appointed a committee to make arrangements by correspondence and otherwise for the organization of a Baptist State Convention. He was the oldest and most influential man on the committee and most of the work was assigned to him. When the association met, May, 1827, he reported that owing to the death of his wife and son and his own broken health nothing had been done. He had not even been able to write the circular letter which he had been requested to prepare. He presided over the body, but the shadow of death was on him. A peculiar tenderness and solemnity pervaded the meeting, his brethren sorrowing most of all because of the consciousness that they were to see no more among them the face of him who for twenty years had been their beloved leader. In the fall of that year his earthly labors were ended. About two miles from Hertford, on the left of the road as you drive to Edenton, the house still stands in which he lived and died. A short distance in the rear he and his wife are buried on a little knoll. A memorial stone erected by his brethren marks the resting place of one of the greatest and best North Carolinians of that period.

✓ Passing to the living ministers of that meeting, the name of Elder Thomas Meredith comes in natural succession to that of Martin Ross.

By reason of his bearing, intellect, spirit and zeal he was an outstanding figure. Those who knew him in his later years have left this description: "Mr. Meredith was tall, sparely built, very erect, with something of a military bearing. His appearance was most striking and impressive, his face exhibiting the unmistakable evidence of profound thought. His features were delicately chiseled, and still gave evidence of the manly beauty for which he was greatly distinguished in the years of his youth and health. His brow was high, his eyes singularly brilliant, and his whole manner dignified and stately. His bearing and manner superadded to more than ordinary natural and acquired endowments, would have placed him in the front rank in any communion, or any sphere of action. Had he been a Senator in Washington, there is little doubt he would have coped with John C. Calhoun, and perhaps would have gained as high renown in the political world. But his powers were devoted to the cause of Christ."

This eminent servant of God was born in Buck's County, Pennsylvania, July 7, 1795, and was the oldest of eight children. His father was a Baptist and his mother a Quakeress. Both were esteemed for their piety, intelligence and energy.

From early childhood young Meredith gave evidence of unusual mental powers, and his parents made all necessary sacrifices to secure for him the best possible education. He was an earnest and successful student, both at Doylestown Academy and at the University of Pennsylvania. At the latter institution he graduated in 1816.

The death of his mother when he was nineteen years old turned his thoughts strongly to spiritual things. Having become a subject of converting grace, he relinquished his cherished purpose to become a lawyer and decided to enter the ministry. For a year after his graduation he studied theology with his pastor, Elder William Staughton. On December 30, 1816, he was licensed to preach by the Sansom Street Church, Philadelphia.

The next two years were spent in missionary work in Eastern North Carolina. Near the close of that time, at the age of twenty-three, he was ordained in Edenton. Following this he held useful and successful pastorates in New Bern and in Savannah, Georgia, returning to Edenton some six years later.

From his first settlement in Edenton through his pastorate there, Meredith had come into close friendship with Martin Ross. The older man had been to him as a father on his coming into the State; had introduced him to the brethren and taken him as a companion of his frequent evangelistic journeys. Together they had organized the church at Tarborough in 1819. They had conversed freely of the proposed Baptist State Convention; its importance, the practicability of it and of the best methods of bringing it to pass. The idea took strong hold upon young Meredith. When Martin Ross was called on High without seeing his purpose realized, a double portion of his spirit seemed to fall upon Meredith. When he went to Greenville, March, 1830, a little more than a year after the decease of Ross, he carried in his pocket the Constitution of the Convention already written. The minutes of the next day record, "Elder Thomas Meredith was appointed to prepare a circular to be attached to the report of the Convention." This circular of twelve pages is preserved in those first minutes and attests to Meredith's knowledge of the Baptist

situation in North Carolina, of his gift as a writer, and of his Pisgah vision of the land to be conquered.

A part of this vision was the revelation of a need for a religious publication to carry news and edification to the scattered Baptists. Three years after the Convention, he began the monthly magazine, "The Interpreter," and two years later, in 1835, he changed this to a weekly paper, "The Biblical Recorder."

The double work as pastor of the New Bern church and editor began to tell on Elder Meredith's health. In 1840, he removed to Raleigh and gave his undivided attention to editorial work. During the last years of his life he was an invalid and sufferer. But he worked to the end. After he had abandoned all hope of recovery, he maintained a calm, Christian dignity as he contemplated the approaching departure. His death was tranquil and worthy of his elevated character and useful life.

His monument in the old cemetery in Raleigh bears this inscription: "This monument was erected by the Baptists of North Carolina in memory of their beloved brother, the Rev. Thomas Meredith, who departed this life November 13, 1850, in the 56th year of his age."

He was a leading spirit in the organization of the Convention and in the founding of Wake Forest College. But his greatest work was as an editor. He ably defended Baptists principles, especially against the new doctrine of Alexander Campbell, organized the denomination into unity, and diffused the information which was necessary for the missionary spirit. To his long and zealous labors the Baptists of North Carolina are largely indebted for their position and influence.

"In North Carolina Baptist History," wrote John W. Moore, author of the History of North Carolina, "the name of Thomas Meredith surpasses all others in importance. He was to our churches what Governor Richard Caswell was to the State. Turning aside from the abundance of a city pastorate, he left Philadelphia and answered a cry like that which reached the Apostle Paul from Macedonia. The fifteen thousand Baptists then in the State were scattered through the country. Not one of the churches had services oftener than the monthly preaching. Pastors were promised from ten to fifteen dollars a year, but were by no means sure of receiving that pittance. The churches were so careless or hostile as to missions that but one salaried man was engaged in that department. Into such a

wilderness, morally speaking, came Meredith, and when he died twenty-four years later, a mighty change had been effected. He was largely and nobly aided, many wise and godly men upheld his weary hands, but he was both Moses and Aaron in this new Exodus, and was *facile princeps* amid the noble spirits.

Three of the preachers were what is known as Northern men and all of them notable figures.

Dr. Samuel Wait, the oldest son of Joseph and Martha Wait, was born in White Creek, Washington County, New York, December 19, 1789. His father was the sixth son of Elder Wm. Wait, pastor of White Creek Baptist Church. His course of study was pursued at Columbian College, where he became a tutor in 1822. He resigned in 1826. The faculty gave him a letter which stated, "he has distinguished himself as a faithful, able and assiduous officer. His manners have been uniformly amiable, and his conduct as a Christian professor and as a preacher of the glorious Gospel of the Blessed God highly exemplary." He became, with Dr. Staughton, an agent to obtain subscriptions for the relief of that college and as such visited New Bern. He preached there four times upon his journey South, and upon his return became pastor of that church in November, 1827. While in Charleston he consulted Dr. Basil Manly, a native of this State, as to the expediency of forming a Baptist State Convention in North Carolina. Dr. Manly thought the time had not come, but that he had no doubt the thing could be done after a few years. However, at a meeting of the Baptist Benevolent Society in Greenville on March 26, 1830, the Society was transformed into a State Convention. Dr. Wait was not then well acquainted in North Carolina, but he preached the introductory sermon and says of the discussions, "Never, in all my life, have I seen manifested a better spirit than was exhibited on that occasion." He was chosen Agent of the Convention, the office now known as Corresponding Secretary, to visit the churches, at a salary of \$35.00 per month the first year, and \$1.00 per day the second year, he to pay his own expenses.

Dr. Wait was thus assigned to the Missionary work of the denomination, and entered upon the most remarkable campaign ever prosecuted in North Carolina. Provided with a covered Jersey wagon and a pair of horses, and joined by his wife and child, he traveled over the State enduring fatigue and hardship to make known the

enterprise committed to his hands. Every phase of the denominational need was pressed upon him. In a little while his busy brain had grasped the need of a denominational paper and a training school for young ministers, and, as if his burden was too light, he was pressing these needs upon his associates. Within ten years, largely through his initiative or support, the Baptists were supplied with both these needs. He was transferred to the Educational department, and as organizer and President of Wake Forest College wrought so efficiently as to establish a fame not surpassed by any college executive who has lived in North Carolina. His presidency closed in June, 1845, when he became President of the Board of Trustees, and continued to hold that position until May, 1866. He was President of Oxford Female College from 1851 to the summer of 1857. His learning, judgment, tact, consecration, piety and deeply devotional spirit set him apart as one of God's choice spirits. The splendid sketch of his life written by his grandson, Prof. John B. Brewer, for the first issue of the North Carolina Historical Papers, October, 1896, has largely rendered needless any further word concerning him. He died July 28, 1867, at Wake Forest College. "With the exception of his first five years in North Carolina, the strength of his life, and it was not small, was expended in founding and developing institutions of higher learning, the College at Wake Forest and the Female College at Oxford."

John Armstrong, 1798-1844, was reared in Philadelphia. He came to North Carolina about 1828 as teacher and preacher, and settled first in Nash County. He succeeded Dr. Wait as pastor at New Bern when Wait became Agent of the Convention in 1830, serving the church at that place five years. He was an M.A. graduate of Columbian College and taught while at New Bern. He was so deeply impressed with the need of a trained ministry, that he proposed to the first Convention to instruct gratuitously such young men as the Convention would send him. In May, 1834, he was elected Professor of Ancient Languages in Wake Forest College at a salary of \$800.00, and at the same time was appointed agent to raise funds for which it stood in great need. At the Board meeting in November, 1834, he reported that he had raised in subscriptions \$13,500 to be paid in five annual installments. In July, 1837, the Board of Trustees gave him two years leave of absence for study in Paris and Rome, whence

he was accompanied by one of his brightest pupils, James C. Dockery. On his return he accepted a pastorate in Columbus, Miss.

Dr. Hufham says: "Of the three Northern men in that first session of the Convention, Armstrong was the most accomplished scholar, and also most richly endowed with the gifts which attract and hold men. Few persons heard him speak or preach without bearing away some word, sentence or illustration which clung to them through life." Dr. McDaniel writes: "He was prominent in the little band that originated the Convention and subsequently the College, and bore a distinguished part in carrying them forward. He was the refined gentleman, the accomplished scholar, the profound theologian, the powerful preacher, the eminent Christian. His piety was of pure and elevated character. But few have passed a career of greater usefulness and distinction, or have closed it more generally lamented."

Thomas D. Mason, pastor of this church, was a large, handsome man, more gifted as a musician than as a preacher. A few years after this noted meeting, he removed to one of the States of the far South and abandoned his church connections.

William P. Biddle, pastor at Fort Barnwell, Harriet's Chapel and other places, was one of the most remarkable men of that assembly. He was born near London Bridge, Virginia, in a delightful community, and made a profession of his faith early in life. At first he was clerk in a store and afterwards partner in a mercantile establishment, but gave up his business enterprises to enter the ministry. On one of his evangelistic tours he came into North Carolina about New Bern, where he met Mary N., daughter of General Samuel Simpson, one of the wealthiest Baptist laymen of that region. He married her in 1810, and soon afterwards removed in perpetuity to that neighborhood. A large estate came to him through his wife, and it increased largely as the years went by. He was an ardent supporter of the Convention and of every Baptist enterprise till his death, 1853. Studious and thoughtful, a lover of books and of good men, he lacked the eloquence of Armstrong, McDaniel and Dowd.

Of the natives, two were the pulpit orators of their time. One of them was Patrick W. Dowd, President. He came of an Irish family long settled and having an honorable history in Chatham and Moore counties. To splendid natural gifts, height above the average, a large but symmetrical frame, an expressive face and eye, a voice

varied with every mood, and faultless in them all, he had profited by a course of study at Columbian College. In addition to the advantages of his college course, he saw and listened to the greatest American orators of the period. While he was still a student, churches in Philadelphia desired to secure him for his shining gifts. But his heart was in North Carolina, and he returned to spend his life as pastor of country churches.

His ministry centered in Chatham County. In 1850, Mt. Pisgah Church sent a committee to secure his service for the ensuing year. He accepted the call and served them for nineteen years. In the year 1855, they had a revival when sixty-nine joined the church for baptism, and there were seventy-six additions during the year. The pastor was loved so much by the church and community that a call was extended to him for life. He died in 1866.

The other preacher who in this meeting stood with Dowd above all the others was Dr. James McDaniel. He was at this time in his twenty-seventh year, and everywhere his preaching drew great crowds. It is easy for us who saw and heard him only in the autumn of his life to believe the extraordinary things which are told of his power while he was in his early prime. He came of one of the Scotch families that settled in Cumberland County about the middle of the eighteenth century and had in him many of the best characteristics of his race. He died about 1870, after serving as President of the Convention for nineteen consecutive years.

Some will recognize the work of Drs. Hufham, Taylor, Sikes and McDaniel in these sketches, and this acknowledgment will supply the lacking quotation marks.

The Baptist Benevolent Society met on this spot on the morning of March 26, 1830, and after a sermon by Elder Samuel Wait, and adjournment for dinner, they met at the Academy, and by unanimous vote transformed that society into a Baptist State Convention.

The "cold and unsocial" Thomas Meredith, for once, at least, warmed by the fires of Heaven, penned a circular letter to the 14 associations, 272 churches and upward of 15,360 members in the State, showing what had been done, and boldly pointing out the opportunities and dangers confronting the denomination, and solemnly warning them, "Our doings shall soon become a subject of inspection to posterity, and be made a matter of praise or reproach, in propor-

tion as we shall be found to have been beneficial or useless to mankind." One hundred years have passed. One-half the population of North Carolina is Baptist. Half a million Baptist church members in the State pay tribute to the greatness of these brethren and the worth of their enterprise, and from our Sunday-schools:

"Around the throne of God in Heaven
Thousands of children stand;
Children whose sins are all forgiven,
A holy, happy band,
Singing glory, glory,
Glory be to God on high."

The vision of Martin Ross was realized in this formation of the Convention in a measure beyond the boundaries of his most sanguine outlook. Not only were the brethren brought together in such association as made the accomplishment of outstanding Baptist leaders—those who formed the Convention and those who came into its measures—such men as Wm. Hooper, Josiah Crudup, John Culpepper, Quentin Trotman, and the Purefoys, the common possession of our people, but it gave to the Baptists of North Carolina the varied culture and ideals of other sections. The University of Pennsylvania, Columbian and Waterford Colleges added their scholarship to that of our own University. Philadelphia, Washington, London, New England and Charleston contributed their doctrinal conceptions, so that the Baptists of North Carolina formed a composite view of Scripture teaching and developed into the dominant influence that shaped the denominational ideals, and created the intelligent, moderate, stable and sound views of Christian doctrine that have made those of the South the strongest body of Baptists in the world. Seeking the truest and best expression and exercise of their faith they "builded better than they knew."

THE EVENT IN ITS BACKGROUND

By G. W. PASCHAL



G. W. PASCHAL

North Carolina was proclaimed a land of religious liberty in the charter of the Lords Proprietors; it has ever been regarded as such by those who have lived in it. It was fitting that the Baptists, the first champions of religious liberty, should have from the first found a home here. Morgan Edwards says there were some Baptists in North Carolina from the first settlement, which he supposed to have been in 1695 but which was about forty years earlier. But no Baptist church migrated with its pastor to North Carolina; no Baptist preacher came in the early days; only in-

dividual Baptists, who were scattered through the sparse settlements of the Albemarle. There was no one to organize a Baptist church, no one to baptize converts into the connection of their fathers. Baptists could only instruct their children in the principles they held dear and dying bequeath their devotion to Baptist principles as a sacred heritage.

It was not until 1720, as far as can be determined, when the first Baptist preacher came to North Carolina. This was Paul Palmer. In that year he married Joanna Peterson, widow of Thomas Peterson, former warden of St. Paul's Parish, a man of wealth and high standing, who had given the land on which the town of Edenton was built. We hear nothing of Palmer's religious activity until 1727, but in two years from that time, according to Governor Everard, he had preached and made converts in every part of the Province and it was impossible to stop him. He gathered the first Baptist church in North Carolina about twelve miles north of Edenton in the year 1727 "at Chowan," according to Comer. Two years later Palmer joined with William Burges and others in the establishment of a church which is now Shiloh. The petition for its registration bears date of September 5, 1729. This has remained until this day and is

the oldest surviving Baptist church in North Carolina. For the church in Chowan did not continue many years. Some time after the midsummer of 1729, Joseph Parker, Jr., who seems to have been the pastor of the Chowan church, moved to the "wilds of the west," as the region towards the Roanoke was then called. Coming to Meherrin he established the church there. No contemporary document tells of the time of Parker's migration. The oldest date is that of the building of the church, 1734, but it is believed that he came earlier than that year. We know that other members of the Chowan church came to Meherrin with their youthful pastor, and it would not be by any means without parallel if the entire church organization had come and continued as a church in their new home.

In 1740, according to Mr. John W. Moore, a resident of Murfreesboro, and familiar with local history, a number of members took letters from the Meherrin church and constituted the church at Sandy Run in Bertie. By this time under the preaching of Palmer, William Burges and others, Baptist congregations were organized as far south as New Bern and New River in Onslow. On a paper bearing date of 1741 are found the names of three Baptist preachers, Dr. Josiah Hart, William Fulsher and George Graham, who joined with many others in a petition that they might be secure from having their public worship, near Bath, interrupted by constables. In the year 1742, Rev. William Sojourner and a company of his fellow Baptists came from Virginia and established the Kehukee Church. Soon he and other Baptist evangelists, such as Dr. Josiah Hart and Rev. Joseph Parker, were calling men to repentance in every settlement west and south of the Roanoke. By the year 1752 they had raised the number of Baptist churches to sixteen and made the Baptists by far the most numerous body of Christians in the Province. These churches were those at Shiloh, Meherrin, Sandy Run, Kehukee, Lower Fishing Creek, Upper Fishing Creek (Reedy Creek), Swift Creek, Tar River, Falls of Tar, Toisnot, Red Bank, New River, Pungo, Great Cohara, Bear Creek (Lenoir), and possibly Grassy Creek and Great Contentnea.

These early North Carolina Baptists were what are known as General Baptists, that is, they believed in a general provision, and were Arminians in their theology. They agreed with all other Baptists in baptizing by immersion upon a profession of faith. According

to Burkitt and Read they differed from their Particular Baptist brethren in that they did not require an experience of grace for baptism but baptized all who asked for baptism at their hands. It would perhaps be more just to say that they considered a desire for baptism sufficient evidence of conversion. Their churches were loosely organized; their discipline was that of the Church of England; they rarely celebrated the Lord's Supper. Their ministers, so far as is known, lived pious and exemplary lives; they were zealous to preach the Gospel, traveling in all seasons and weathers over long distances, and doing all without money and without price. They taught the Baptist faith so well to the people among whom they labored that their descendants have remained predominantly Baptists to this day.

But after this wonderful development these General Baptists churches were in a few years to undergo a transformation that is little short of amazing; they gave up Arminianism for Calvinism; they ceased to be General Baptists and became Particular Baptists.

By Particular Baptists in general are meant those who hold to Calvinism. In 1750 they had no church in North Carolina. Soon after that time Stephen Hollingsworth was pastor of a church of that order in Bladen County. About 1754 another Particular Baptist church was established in the Jersey Settlement on the Yadkin. At this time they had two Associations in America: the Philadelphia established in 1707 and the Charleston established in 1751. In the latter were the churches in Welsh Neck on the Pee Dee. Both these Associations coöperated in proselyting the General Baptists of North Carolina, but it was the Philadelphia Association to which fell the greater part of the labor and to which was due the complete success of the undertaking. It was as a missionary of this Association that the Rev. John Gano came to the Kehukee region in 1754. He was just beginning his famous career, and was already tactful and resourceful. In a conference with the General Baptist preachers he won many of them to Calvinism. On his return to Philadelphia his report induced the Association to send two of its ablest and most experienced ministers to continue the work. These were Rev. Benjamin Miller and Rev. P. P. Vanhorn. They reached the Kehukee section about the first of November, 1755, and remained until near the end of the next year. They took up the work where Gano left off. Soon they had won to Calvinism all the General Baptist preach-

ers except Joseph Parker, William Parker and John Winfield. To win the preachers was relatively easy since many of them were already, even before the coming of Gano, inclined to Calvinism. But they found it much more difficult to win the lay members, who were much more conservative. And it is not certain that the procedure of the missionaries was always duly regardful of the rights of the church membership. Their plan was first to win a few influential members to their view. Then with their help and that of the pastor they would induce the church to dissolve its former organization, and have the former members come under a reëxamination. This was very rigid; perhaps on this account, perhaps because only a few applied for membership on the new constitution, almost all the former members were excluded. In these churches, some of which numbered several hundred members, the greatest number received on the new order in any one church was only twenty. Usually it was much less. At the Falls of the Tar, after the most persistent effort on the part of its pastor, Rev. John Moore, only five members could be found for the Calvinistic constitution. Several other churches had less than ten. The figures given by Morgan Edwards show that hardly more than five per cent of the General Baptist membership was enlisted in the Particular Baptist churches which took their places. Nor was the change made without much resentment and dissension, which lasted for years. Something of the nature of the animosity engendered may be seen in the fact that forty years afterwards Lemuel Burkitt spoke of the dispossessed General Baptists as wild beasts ready to "look out of their dens, where they had been driven by the refulgent beams of Gospel truths." In one instance at least, that of the Toisnot church, the dissensions resulted in nailing up of doors and a lawsuit between the rival claimants of the church property. But after many years of strife most of the old membership flowed back into their former churches.

One other important aspect of this change from General to Particular Baptists remains to be spoken of. It involved the acceptance of a church covenant, the first part of which was a statement of Calvinistic theology much more rigid than that put forth by the Synod of Dort in 1619. The second part was the covenant proper, prescribing the strictest discipline. It is small wonder that among the converts baptized by the General Baptist preachers were found many who

were bewildered by such a formidable array of theological dogmas and who hesitated to commit themselves to the new order. The ardent proselyte might well be repelled by the long-sustained statement of Calvinistic tenets, even though he welcomed the brotherly but firm discipline, which was the strength of the reformation.

The statement of dogmas was something more than an idle form. It really became a program of preaching and teaching. It was only the rare preacher, whose mind had been broadened by an education somewhat better than the average, that dared depart from the Covenant and the Philadelphia Confession which was written into it. For the unlearned it circumscribed the range of religious thought. He meditated on its teachings day and night. In every sermon he vindicated his hyper-Calvinism. In his lack of religious books and periodicals he came to believe that the Covenant contained the sum total of religious truth. Under the ministry of such preachers many of the churches of eastern North Carolina were soon suffering from a very blight of hyper-Calvinism. This blight was to continue, bringing some churches to extinction and withering others, for many a long year, leaving the ground fallow and open to the rise of other denominations of Christians, and that too, in a section where the Baptists had planted in virgin soil and had fair prospects of a fruitful vineyard. But by the blessing of God the influence of such men as Henry Abbot, John Burges, William Burges, still prevailed, especially in the Chowan region; Lemuel Burkitt was better than his creed, while Martin Ross burst asunder the bands of an effete theology and preached the simple Gospel.

Had the Baptists of North Carolina continued to develop along the lines of the Philadelphia Confession it is safe to say that the denomination in the South would not be the great and numerous society it is today.

But it was not to be; God had something better for the Baptists of North Carolina. Their salvation was at hand. Late in 1755, in the very month that Miller and Vanhorn reached Kehukee, Shubal Stearns and his small company of Separate Baptists, Newlights they called themselves, came and settled at Sandy Creek. Their great leader, Mr. Stearns, was a native of Boston. Converted under the preaching of Whitefield he had first become a pedo-Baptist Newlight preacher. But in 1751 he became a Baptist, still retaining his Newlight princi-

ples. In 1754, conceiving that he was called of the Almighty to move far to the west to execute a great and extensive work, he left New England and finally rested with his little company, sixteen souls in all, at Sandy Creek, in what is now Randolph County. These Separates knew no creed but the Bible; they relied upon the Holy Spirit and believed that with His aid they would be able to live to the glory of God and the salvation of men. Coming to Sandy Creek they at once organized a church and began that great work which was to give character and tone to the Baptists of America and make them as the sands of the seashore for number. Morgan Edwards, himself a Particular Baptist, when he comes to speak of the Separates of Sandy Creek, feels his Welsh blood stirred within him, and breaks forth in strains worthy of an Ossian. Soon after their arrival at Sandy Creek, says he, "the neighborhood was alarmed and the Spirit of God listed to blow as a mighty rushing wind, in so much that in three years' time it had increased to three churches and 900 communicants. It is," he continues, "a mother church, nay, a grandmother and a great-grandmother. All the Separate Baptists sprang hence. From this Zion went forth the Word and great was the company of them who published it; it, in seventeen years, has spread branches westward towards the Mississippi; southward as far as Georgia; northward to the water of the Potomac; eastward to the sea and Chesapeake Bay. Her converts were like drops of morning dew. The first church that sprang hence was Abbot's Creek, then Deep River, Little River, New River, Southwest, Trent, Staunton River, Virginia . . . Fair Forest, South Carolina." etc. The list of forty-two churches is too long for Morgan Edwards to recite and so it is for us, as is the list of 125 ministers. From the Potomac to the Savannah and beyond, to Kioka in Georgia, the Separates had their churches. Thus occupying the frontier, they kept pace with the tide of population as it advanced westward and have spread over the entire South and parts of the North and West. More particularly in North Carolina in a few years after coming to Sandy Creek the Separates had churches on the Haw and on both the upper and lower Yadkin, and at Grassy Creek. Traversing the long roads to eastern North Carolina, Stearns and his fellow-laborer, Daniel Marshall, had preached on the Trent, the Southwest of Neuse and on New River. In this region their preaching was accompanied by great

manifestations of the Spirit's power, and the inhabitants seeing a great light turned to the Lord. They preached a gospel that challenged the fundamentals of the Established religion and filled its ministers with something akin to alarm and dismay. "Last winter" (1760-61), says Rev. Alexander Stewart of Bath, "I went as far southerly as New River, the present seat of Enthusiasm in this Province; where, having preached twice, the few remaining Episcopalists there were very thankful to me."

Soon these Separate Baptists were preaching and establishing churches in the very strongholds of the Particular Baptists who about this time assumed the name Regular Baptists the better to distinguish them from the Separate. Pressing eastward from Grassy Creek in Granville County and southward from Virginia, they were gathering churches in Halifax and Edgecombe. In 1770 Rev. Jeremiah Dargan came from the Congaree in South Carolina and established a Separate Baptist church at Cashie, near Windsor in Bertie County. Soon thereafter he had gathered a branch at Wiccacon on the Chowan, and crossing the river at the call of Lemuel Burkitt, he preached and gathered converts in Chowan County. Thus early had Burkitt, a Regular Baptist of the strictest type, come under the influence of the Separates, an influence which he showed in his preaching until the end of his days.

It was in 1769, as the minutes show, and as Morgan Edwards correctly says, that the Kehukee Association was organized of churches several of which had previously been members of the Charleston Association. Though composed of Regular Baptist churches, in its first years it began to consider union with the Separate churches of the region. The terms proposed by the Separates were too severe for part of the Association, but they pleased Lemuel Burkitt. On this account came the division of the Association at the Falls of the Tar in 1775; the churches that rejected the Separate alliance, all churches south of the Roanoke, continued for two more years as the Kehukee Association, when their meetings were interrupted by the operations of the war. Burkitt and those who followed him in 1777, organized a new Association which they at first called the United Association, but after the dissolution of the old Kehukee they took again the name Kehukee in 1794. This new Association was the first in which Regular and Separate Baptist churches were united, and the distinc-

tion between the two disregarded. There were ten churches in this new body of which four were in Virginia, one of which was a Separate church; six churches were in North Carolina, three being Separate and three Regular Baptists. After the interruptions of the war, this Association held its first session in 1782. Finally, by 1789, all the churches of the old Kehukee came into the new Association. In 1788 all distinctions between Separate and Regulars were lost and soon even the Separate churches of eastern North Carolina had joined the Kehukee Association. The Sandy Creek Association was organized in 1758; by 1830 there were seventeen Associations in the State.

We have now traced in outline the rise and development of the General, Particular, and Separate Baptists in North Carolina. It is to the amalgamation of the best elements of all three that we owe our peculiar type of North Carolina Baptist. Let us now review briefly what the denomination has gained from each.

The General Baptists gave us that liberality and breadth of view, that charity toward Christians of other names, that self-respect and respectability, that receptivity to new ideas, which are characteristic of their descendants even to this day. They have ever stood for Christian culture and an educated ministry, and have believed that individual refinement and social grace are consistent with Christian virtue. Their weakness was in loosely organized churches, which had little power to enforce a wholesome discipline and to develop the spirituality of their members. About all that distinguished many a General Baptist from his Episcopalian neighbor was his view on baptism. He had developed no great church consciousness.

The weakness of the General Baptists was remedied by the Regular Baptists. It was their peculiar contribution to insist upon a close church organization and a strict discipline, and regular periods for celebrating the Lord's Supper. They took care that only the redeemed of the Lord should be in their churches, and that all should be bound in the bonds of a warm Christian brotherhood. "As a church of God," they said, "we do solemnly and voluntarily and mutually covenant with one another to meet together every Lord's Day, as many as conveniently can, and celebrate the worship of Almighty God, to edify one another in His service, in the best manner we can, etc. . . . and as God shall enable us by His grace to maintain

the doctrine of the blessed Gospel and to regulate our practices by the Word of God, and to watch ever one another therein in the Lord . . . and to keep our appointed meetings and to keep our secrets, being taught of God's Word that the church of Christ is a garden enclosed, a spring shut up, a fountain sealed." Such are some of the articles of their covenant. Would that our Baptist people of today had more of their spirit.

The weakness of the Regular Baptists was that they left the glorious liberty of the Scriptures for the bonds of a confession of faith. They lost the freedom of the sons of God and became slaves to a narrow hyper-Calvinism, which was to lead the churches of the Kehukee Association and of some other Associations and many in the churches all over the State to refuse to coöperate with their brethren in missions and education. And may it not be due to the same inheritance, this insistence that the Lord will effect His purposes independent of the activities of His children, that the Baptists give such meagre support to their denominational enterprises? To take instances in one field, that of education, the Baptists have allowed Brown University to become a nursling of the State of Rhode Island, we long ago lost Columbian College, and in North Carolina we starve our schools and colleges.

The Separates made two great contributions to the North Carolina type of Baptists. In the first place, they taught us to look to the Bible for our creed rather than to any interpretation put forth by men. They were not Calvinists, nor were they Arminians; the distinction hardly occurred to their early preachers. In later years indeed they accepted the Philadelphia Confession, but with reservations. For some this proved disastrous, but by most of the Separate preachers it was disregarded. They preached Christ and left theology to puzzle the doctors of the law. Thank the Lord our theological seminaries have again come round to the view of Shubal Stearns; they give the young preacher the Bible and allow him to form his theology after that and not after a confession of faith. In the second place, the Separates, following Whitefield, magnified the work of the Holy Spirit. Their ministers believed that the Holy Ghost guided and directed their labors in the Lord, that He was present in their meetings to apply the word they preached, to convict and convert sinners, as well as to comfort saints. The visible manifestations of the Spirit's

power in their meetings justified their faith and excited great wonder even among their fellow Christians. "I believe," said Morgan Edwards, "a preternatural and invisible hand works in the assemblies of the Separate Baptists bearing down the human mind as was the case in the primitive churches." The spiritual enthusiasm of their meetings was like that of the day of Pentecost. On this account the ministers of the Establishment called them Enthusiastical Baptists. It is pleasing to think that they have left some share of their enthusiasm to tens of thousands of Baptist preachers who have had and are having such a large part in the evangelization of the people, not only in this State and the South, but of the world. And yet it is well that their union with the more staid Regular Baptists kept their enthusiasm from degenerating into extravagance and their preaching into ranting.

With the Separates, too, even beyond the standard of the Regular Baptists, pure and holy lives were required of those in their communion. "Submitting ourselves," they say, "unto the discipline of the church, as a part of Christ's mystical body, according as we shall be guided by the Word and Spirit of God, and by the help of Divine grace, still looking for more light from God, as contained in the Holy Scriptures, believing that there are greater mysteries to be unfolded and shine in the church beyond what she ever enjoyed." Such was the sweet and optimistic mysticism of the Separates as recorded in a Covenant said to have been written by Shubal Stearns.

It was in the Chowan region that the type of Baptists uniting the best elements of General, Regular and Separate first arose. And most fittingly here arose the men who took the lead in the work that brought in the North Carolina Baptist State Convention. Chief of all was Martin Ross. Coming from Skewarkey, he had become pastor of the church at Yoppim in 1796. Here on March 12, 1804, he, the great father of the Baptist State Convention of North Carolina, was visited by the great father of Methodism in America, Bishop Asbury, who records in his Journal that he found Ross much thought of, and continues, "We prayed and parted in great affection."

In 1803 Ross introduced his famous missionary resolution before the Kehukee Association, a resolution which sent not peace upon the Baptists but a sword, setting those who opposed missions and organized human agencies in the spread of the Gospel against those who favored

them and making them their bitterest foes. Carrying out the purposes of the resolution, Ross and others in 1805 organized the first Missionary Society in North Carolina; in 1808 he conceived the plan of a Meeting of Correspondence among the various Associations of the State, which was organized in 1811. Soon after, Luther Rice began to journey through our churches in the interest of missions and education. The Baptists of North Carolina made warm response. They organized the North Carolina Baptist Missionary Society, by which the cause of missions was kept before our people. And our women also, not to be left behind, formed numerous Women's Missionary Societies. A spirit of religious progress was among our Baptist people. In 1826 Martin Ross introduced before the Chowan Association a resolution calling for the formation of a Baptist State Convention, and was appointed chairman of a committee to carry the purpose of his resolution into effect. When the Association next met in May, 1827, Ross had been unable to carry out his purpose because of disease, which caused his death a few months later, and the formation of the Convention was postponed. But it was only postponed. The night was at an end; the glorious sun, which is now shining in noonday splendor on four hundred thousand Baptists in the churches of our Convention, was ready to rise from its bed in the east. Others took up the work Ross had so nearly brought to completion; in 1829 they organized the North Carolina Benevolent Society, and one year later, one hundred years ago today in this town at this good hour, they organized the Baptist State Convention of North Carolina.

THE GROWTH OF A HUNDRED YEARS IN ORGANIZATION, MEMBERSHIP, CONTRIBUTIONS

BY WALTER M. GILMORE



WALTER M. GILMORE

The growth of North Carolina Baptists since the organization of the Baptist State Convention in this city one hundred years ago today has far surpassed, no doubt, the most sanguine hopes of the far-visioned men who laid broad and deep the foundations upon which their successors have built so wisely and so well. Indeed, this growth is without parallel among the other religious bodies of this State. Truly God has looked with favor upon His people during the past century and has abundantly blessed them, despite their many shortcomings and failures. There is no other

explanation of the phenomenal growth of our Baptist people.

At the time this Convention came into being the Baptists in the State were few in numbers, widely scattered, poorly organized, weak in financial resources, without much social or political standing, with no educational facilities for training their leaders, with no press to give expression to their peculiar doctrines and to broadcast their plans and purposes for making North Carolina a great Baptist Commonwealth. They were a despised denomination in the midst of a people who considered themselves far in advance of their "poor, ignorant Baptist neighbors."

For a hundred years and more prior to this Greenville meeting heroic souls, amid great difficulties and many dangers, had traversed the State, planting the seed of our Baptist faith, organizing and fostering churches out in the open country from the rolling sea to far beyond the mountains' heights. But for many years our fathers eschewed the towns and cities. Was this providential? The Baptists took the country. Later when the country moved to town, the towns very largely became Baptist. Growth was slow at first. By and by the inherent missionary impulse of the gospel began to assert itself

more aggressively in the minds and in the hearts of those who caught its real import. Naturally enough, in course of time, there came the inevitable division between the two groups of Baptists who held views so widely and so essentially different. This marked the beginning of a great forward movement among North Carolina Baptists in which the organization of the Baptist State Convention was a most potential factor.

I. IN ORGANIZATION

On that memorable 26th of March, 1830, fourteen brethren, seven ministers and seven laymen, came together in this town with the avowed purpose of organizing the Baptist State Convention in lieu of the North Carolina Benevolent Society, which had been in existence for several years and had served its purpose. A constitution, which had already been prepared, was presented and adopted, and the new organization was well launched. It provided for the following officers, who were duly elected: President, Patrick W. Dowd; three Vice-Presidents, W. P. Biddle, Thomas Meredith, and C. McAllister; Corresponding Secretary, John Armstrong; Recording Secretary, R. S. Blount; Treasurer, H. Austin. These officers, together with eighteen others, constituted a Board of Directors, five being a quorum. This Board met quarterly at different places.

This organization was wrought out with such care that few changes have been made in it through all the years. From time to time auxiliary organizations have been added for more effective work, but the original organization stands today almost intact. The name of General Secretary has been substituted for Corresponding Secretary since 1926, and his duties have been enlarged and multiplied with the expanding work.

During the past hundred years there have been twenty-five presidents of the Convention, James McDaniel serving the longest period, twenty years, and R. H. Marsh coming next with fourteen years. There have been eighteen Recording Secretaries, with eleven Associate Secretaries, N. B. Broughton breaking all records with thirty-five years to his credit, the present incumbent, Walter M. Gilmore, coming next with sixteen years. There have been twenty-three Corresponding Secretaries, Livingston Johnson serving the longest period, fifteen years, and John E. Ray and the present in-

cumbent, Charles E. Maddry, coming next with ten years each. There have been seventeen Treasurers, the present incumbent, Walters Durham, surpassing them all in length of service, thirty years, James S. Purefoy coming next with eighteen years.

In 1836 the North Carolina Bible Society was organized, which in 1857 was merged into the Sabbath-schools and Publication Society. In 1887 the Board of Missions and the Sunday School Board were consolidated under the name of Board of Missions and Sunday Schools, which obtained until 1916, when "Sunday Schools" was left off. In 1926 all the Boards were consolidated under the name of the General Board, with four departments: Missions, Education, Benevolences, Training Activities.

The Board of Education of the Baptist State Convention held its first meeting January 30, 1864. S. S. Biddle was made President; and W. T. Brooks, Recording Secretary. At this first meeting provision was made to raise funds with which to educate the children of disabled and diseased soldiers. At the second meeting, November 29, 1865, W. T. Brooks was made President and W. B. Royall, Secretary, which position Dr. Royall held for fifty years consecutively until the Board was reorganized December 14, 1914, and Dr. R. T. Vann was made Corresponding Secretary with greatly enlarged functions. His headquarters were in Raleigh and he served in that capacity until the reorganization of the Board in 1926, when he was made Secretary of the Department of Benevolences and M. A. Huggins succeeded him in the Education Department.

The Western North Carolina Convention was organized August 20, 1845, at Boiling Springs Camp Ground in Henderson County, and for fifty-three years maintained a separate existence from this body. But in 1898, when the Convention met last in this city, one of the outstanding features of that session was the return of the Western Convention to this body and since that time North Carolina Baptists have been united in one body.

The Woman's Missionary Union began its work in 1886 as an Auxiliary of the Baptist State Convention. Since that time it has been the Convention's most powerful ally. The first session of the Convention was held in Goldsboro in 1891. In 1905, the W. M. U. decided to meet at a different time and place from this Convention, its first separate meeting being held in Durham in 1906.

The Ministers' Relief Board was organized in 1889 for the purpose of collecting, appropriating and investing funds for aged and indigent Baptist ministers. At first the Board was located in Wilmington, but the next year, 1890, it was moved to Durham. This organization was merged into the Relief and Annuity Board of the Southern Baptist Convention in 1919.

The Orphanage Association came into being in 1886, but not until 1904 did our Orphanage have an organic relation to the Convention.

The North Carolina Baptist Pastors' Conference was organized in 1907, with C. A. Jenkins as first President. It has continued to function in a most helpful way to the present time.

The Baptist Young People's Union held its first meeting in Ridgecrest in 1909, but the first regular State Convention was held in Durham July 21, 1910. In 1912 the B. Y. P. U. work became an integral part of our State Mission program, and Theo. B. Davis was elected the first Secretary for full time.

The Baptist Hospital at Winston-Salem is the baby of the family, opening its door of healing and mercy in 1924.

II. IN NUMBERS

According to Thomas Meredith in his circular letter authorized by the first Convention and addressed to all North Carolina Baptists, there were in this State at that time 15,360 Baptists, including all kinds and colors. These were grouped into 272 churches and into fourteen District Associations.

It was not until 1843 that we have any general statistics given in the minutes of the Convention. At that time there were reported 37,554 Baptists in the State, white and colored, Missionary, Anti-Missionary, O-Missionary, and Free Will. Of this number 28,607 were Missionary, grouped into 556 churches and into twenty-two associations. At that time they had 201 ordained ministers, and forty-three licentiates, who baptized that year 3,331.

Included in the 37,554 Baptists were 6,875 Anti-Mission Baptists with 162 churches, sixty-eight ordained ministers, two licentiates, 220 baptisms that year. They had ten associations. Included also in the above number was one Free Will Association with forty-three churches and 2,072 members.

Fifty years after the Convention was organized we find 180,000 Missionary Baptists in the State, including 80,000 white Baptists of this Convention and 20,000 in the Western North Carolina Convention and 80,000 Negro Baptists.

Thirty years ago, at the beginning of this century, there were reported in the Convention Annual 166,098 white Missionary Baptists in the State, with 1,668 churches.

Now note the marvelous growth within the past twenty-nine years. According to the statistics given in the 1929 Convention Annual, there are now in the State 397,026 white Missionary Baptists, with 2,307 churches, sixty-seven associations, approximately 1,600 ordained ministers of whom 1,050 are pastors. There has been a net gain in membership during the past ten years of 104,262.

Information received from Dr. C. S. Brown, long time Corresponding Secretary of the Baptist State Convention of the Negroes of this State, reveals that there are approximately 232,740 Negro Baptists in the State, with 1,461 churches, forty associations, 1,509 ordained ministers, gifts for all purposes last year, except for buildings and repairs, \$509,782 and church property valued at \$3,855,820.

From Brethren M. C. Lunsford and J. N. Lee, our missionaries to the two tribes of Cherokee Indians in this State, we learn that there are two Baptist associations among them with thirty-nine churches and approximately 3,000 members.

Adding the white, colored and Indian Baptists together we have 632,766 of them. In other words, not counting the Anti-Mission and Free Will Baptists, who were included in the original 15,360 Baptists in 1830, during the past hundred years our Baptist people have multiplied themselves forty times over, or increased 4,000 per cent.

According to the latest figures, the Anti-Mission Baptists have twelve associations, 200 churches and 7,000 members. The Free Will group has 300 churches and 28,700 members.

By way of comparison, note the fact that there are now in North Carolina, according to the latest statistics available, 476,515 members of all other denominations in the State, not including the Negro members, but a large majority of them are Baptists. These are divided as follows:

Methodist Episcopal, South (N. C. Con.).....	115,406
M. E. South, (W. N. Conference).....	144,782
Methodist Protestant	29,430
Presbyterians	73,918
Protestant Episcopalians	10,071
Disciples	26,326
Christians and Congregationalists (estimated).....	17,000
Lutherans	34,418
Moravians	8,186
Catholic	6,978
Friends (estimated)	10,000

It is conservatively estimated that forty-eight out of every 100 church members in North Carolina are Baptists. In some sections the ratio is much higher. In Wilkes County, for instance, it is said that nine out of every ten members are Baptists.

We have no occasion to boast of our great numbers. Indeed, they put us to shame when we consider how few of our vast numbers are really working seriously at the great task assigned to us by our Lord. In the notable address sent out by Thomas Meredith, immediately following the first Convention, he figures on a basis of at least one-fourth of the Baptist constituency coöperating in the great missionary enterprise. After a hundred years of training, we can scarcely boast of a larger percentage now.

III. IN CONTRIBUTIONS

The documentary evidence we have of the contributions of the brethren the first year of the Convention reveals that from January, 1829, to March, 1830, the total given for Home Missions, which we now understand as State Missions, was \$220.62. Not until 1858 was the nomenclature changed. In 1817 North Carolina Baptists gave to Foreign Missions, through the Triennial Convention, \$1,582.09, exceeding all the States, North and South, except Massachusetts. But in 1830 we are told that her contributions for Foreign Missions had dwindled down to \$15.00. This was due in part, no doubt, to the ferocious onslaughts that were being made on the methods of the Triennial Convention at this time, and also to the whole Anti-Mission

movement. In 1845, when the Southern Baptist Convention was organized, the contributions to Foreign Missions had reached only \$445. Not until 1854 did they reach the high peak of 1817.

From 1845 to 1892 the contributions from the churches increased from year to year. In 1892 we gave to Foreign Missions \$11,153.93, the largest amount ever given by North Carolina Baptists in any year up to that time for Foreign Missions.

In 1900 North Carolina Baptists gave to Missions all told \$33,094.20 and to other Benevolences, \$31,618.85, and for Home Expenses, \$201,885.28. Grand total, \$266,598.33; value of church property, \$1,154,907.

Compare the above figures with last year's: Total gifts for denominational enterprises, \$795,797.80; local church expenses, \$3,018,802.21. Grand total, \$3,814,600.01. Value of church property, exclusive of the schools, \$22,500,000. Add \$3,000,000 plus, value of church property of the Negro Baptists, and you have more than \$25,000,000 in church buildings alone. The value of our seven Baptist colleges including equipment and endowment is approximately \$6,000,000. Add to this the value of the Orphanage property and the Baptist Hospital at Winston-Salem, and we have an aggregate sum of around \$32,000,000.

Of course the period of largest giving during the past hundred years was the five years included in the 75 Million Campaign from 1919 to 1924, when we gave to Missions and Benevolences \$4,983,807.49, and to home expenses during the same period, \$12,343,988.99. During the five years immediately preceding the 75 Million Campaign from 1913 to 1918 we gave for Missions and Benevolences \$1,208,041, and for Home Expenses \$4,899,129.

In other words, we did more than four times as much for Missions and Home Expenses during the 75 Million Campaign than we ever did before in the same period. But the lamentable fact is that we have been going back in our gifts to Missions each year since the Campaign closed, and that, too, in spite of the fact we have had a net gain in our membership since the 75 Million Campaign was launched of more than 104,000.

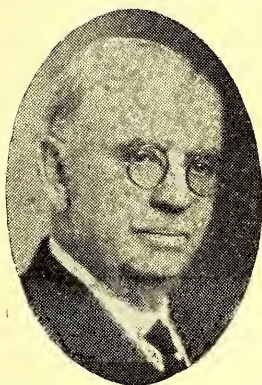
It is high time that we call a halt to our retrograde movement, and sound a clarion call from one end of the State to the other to every loyal Baptist to GO FORWARD. Let us prove ourselves

worthy of our heroic sires who labored and sacrificed to make this Convention what it is today, and worthy of the on-coming generation that will take up our tasks when we lay them down.

“Onward Christian Soldiers!
Marching as to war,
With the cross of Jesus
Going on before.”

GROWTH OF EDUCATION 1830-1930

BY WILLIAM LOUIS POTEAT



WILLIAM LOUISE POTEAT

The century which we here review is in many ways more remarkable than any of its predecessors. A British writer has called it a century of stupendous progress. It is the century of science and the applications of science. It has enriched us with stores of knowledge larger and more precious than the combined gifts of all the foregoing time. It has expanded enormously our intellectual horizon outward and inward. It has deeply affected our moral attitudes and revised our imaginative conception of men and things. As for the apparatus and modes of life—they have been revolutionized, so that if the men of 1830 should return to the human scene of 1930 they would be as dazzled and bewildered as our contemporaries of the Neolithic period from New Guinea set down of a sudden on Broadway. No less in moral, social, and economic standards and achievements has our century witnessed unprecedented progress. Medicine, surgery, and public health have been born again. Infectious diseases, whose mortality toll was once supposed to register the decrees of Providence, are practically under control. Once again the Master walks among men, and the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the good news preached to them.

These advances have supplied the conditions and the opportunity for the growth of education, which in turn has reacted to quicken and enhance them. It is this growth of education which concerns us here. And in this field there are limitations which hedge in our wide-ranging interest. We are to think of education in North Carolina, and of that only as it is related to the Baptist State Convention of North Carolina, one hundred years old today.

With the single exception of the University of Pennsylvania, all American institutions of learning established before the Revolution were frankly Christian in origin and purpose. They were established avowedly to prepare young men to preach in this world or to be happy in the next. After the Revolution there were the usual post-war dislocations of the old order and compromise of standards, with a strong invasion of French influence through the channels of culture. There followed a period of irreverence, skepticism, and license in the colleges. Professors and students sat together in the seat of the scornful, and revolt against the restraints of religion was the condition of intellectual respectability. The first presiding professor of our own State university was, according to Dr. Battle, an outspoken infidel, and another professor embraced himself and taught to others the grossest immorality.

Protest against this alarming situation was inevitable and shortly recorded itself in the founding of many church colleges in the decades following 1820, beginning with Columbian in 1821. These church colleges now represent practically every denomination in nearly every state of the Union, and, in spite of the secularizing tendency of the State system of schools and of the privately endowed institutions, they constitute 68.5 per cent of the 500 standard colleges of the country. Moreover, they have imposed upon the other group the high moral standard which they themselves maintain.

Another agency which helped recover the place of religion in education was the Great Awakening of the eighteenth century. It began in New England in 1734 under the preaching of George Whitefield and continued for some fifteen years. It was not confined to New England and the middle colonies but extended into Virginia and North Carolina. The Hanover (Va.) presbytery resulted from the Presbyterian revival and became the mother of Southern Presbyterianism. In the same period Methodism was established in Virginia more strongly than elsewhere, although so many of Mr. Whitefield's converts became Baptists that he humorously remarked, "My chickens have turned to ducks." Deriving from the same powerful revival, the Sandy Creek Baptist Association was organized in 1758* and became the center of this religious movement in all this region and

*Records from 1758 to 1805 destroyed by fire.

the mother of Baptist churches and associations of the South. Mr. Gewher, the recent historian of the Great Awakening, declares that the separation of church and state could not have been won in Virginia in 1785, if the dissenting bodies, Presbyterians, Methodists, and Baptists, had not become the dominant religious factors in that State. Humanitarian and educational influences also came out of the revival. Witness the more humane treatment of slaves and the establishment of educational institutions.

Turning now to the educational status of North Carolina at the beginning of our period, we must remember that our people were at the first colonists and naturally brought with them the attitudes and standards of the mother country. It was important, says Dr. Knight, for the governing authority in England to keep the poor in ignorance; for learning would lead to disobedience and threaten the established order. Governor Berkeley of Virginia thanked God there were no free schools and printing presses in his province and hoped there would be none for a hundred years. That theory could not fail to retard public education in England and in the United States. Even so late as 1825 the twenty per cent of the English population who could read and think preferred the status quo because they profited by it, ecclesiastics and politicians alike. The eighty per cent lived on so low an intellectual level that it did not occur to them that things could be changed for the better. The situation was much the same in the United States. In 1811 a leading citizen of Edgecombe estimated that two-thirds of the population of that North Carolina county were able to read, one-half of the males and one-third of the females were able to write. The county had but one lawyer, only a few physicians, but an abundance of quacks. Another section of the State, Caswell County, provided from 1775 to 1800 reading, writing, and ciphering to the rule of three for only one-half of its population.* In the region of the Scotch-Irish settlement the early educational situation was better. Good classical schools existed there from 1750 onward, but they were for the privileged few. Even in 1840 the 632 primary and common schools, financed by the income of the Literary Fund and local taxes, enrolled about 15,000

*Caswell had (1805-1835) five academies and four female seminaries.

children out of a school population ten times as great. The 141 private academies had 4,398 pupils, and the only two colleges in the State, the University and Wake Forest, showed a combined enrollment of 158. That in 1840. Of course, the phase of our educational growth of 1830 was less favorable.

But in that memorable year a band of Baptists appeared on this twilight scene, democrats to the glowing heart of them, and bearing at the front two flaming torches lifted high, Evangelism and Education. The advance-guard distinguishable here at Greenville were few, but back of them stretching to the Roanoke, the Cape Fear, and the Yadkin were 15,000 anointed with the same chrism, committed to the same great adventure. The Baptist Interpreter of May 3, 1834, copies extracts of a communication which appeared shortly before in *The Christian Watchman* written by an unnamed person who had resided four months in the Southern states. "North Carolina," he says, "with a surface of country generally dry, sterile, monotonous, has but few indications of physical enjoyment or moral energy. While I make this remark I ought to say that there are some fine exceptions to it. There are men in that State who would be an honor and ornament to any state and are such to their country. . . . In North Carolina the evil lies very much in her inertness and want of information. Of the Baptist churches, there are few that have any sympathy with the benevolent enterprises of the times. . . . But there is a bright side even here. . . . They have kindled a light in the Wake Forest Institute that, I trust, will soon shed its beams over the whole State." "They have kindled a light"—it is pleasant to think of the founding of Wake Forest College under that figure. It was, indeed but a taper in 1834, and it flickered dreadfully. More than once the winds of opposition and poverty all but blew it out. But He who kindled it through His servants seems to have endowed it with an endless life. Otherwise, I cannot understand its survival. And the hope of the flying correspondent has been more than realized. Its beams have, indeed, brightened every nook and cranny of North Carolina, but transcending her boundaries they shine through to the ends of the earth. In these ninety-seven years, 3,079 men bearing its degrees have lit their torches at this central light. They make now a luminous belt around the globe.

The men of 1830 set education in the forefront of the constitution of the Convention. Of the three objects of the Convention "the education of young men called of God to the ministry" is stated first. At the next session at Roger's Cross Roads in Wake, 1831, the Convention made a personal provision for the education of young ministers, accepting the offer of John Armstrong to teach those whom the Board of the Convention might approve and undertaking to defray their expenses as far as the funds of the Convention would admit. In 1832 at Rives Chapel in Chatham the Convention unanimously adopted the report of its Committee on Education, of which William Hooper was chairman, and authorized the purchase of a farm in a suitable situation and the establishment of a Baptist literary institution on the manual labor principle. The committee appointed to raise the money and make the purchase had the needed amount, \$2,000, in hand in twenty-four days and bought the 615 acres of Dr. Calvin Jones, August 28, 1832. A board of trustees was appointed November, 1833. The Board of Managers of the Convention meeting in Raleigh, September 25, 1832, named the school "The Wake Forest Institute." The community had been known as Wake Forest certainly as early as 1823, probably earlier. The opening originally set for February, 1833, was postponed to the first Monday of February, 1834. The meager charter of the Institute, severely resisted in both houses, was finally granted by the Senate on the casting vote of the President of the Senate, William D. Moseley, a graduate of the University.

And so on that February morning, ninety-six years ago, in the swept and garnished carriage-house of the Jones farmstead, Principal Samuel Wait gathered his sixteen boys and began business for the greater glory of God. What did these first students find on reaching Wake Forest? On the spot where Wait Hall (begun 1835, completed 1837) stands they found a small but comfortable frame dwelling. To the right about where the Library stands was the garden, both its site and embellishment still marked by box (*Buxus sempervirens*) and the everlasting jonquils, just now venturing into the chill spring air as they did in those old days. Westward were the horse lot and the carriage-house, sixteen by twenty-four feet. For dormitories seven good log cabins which had been the Negro quarters were principally relied upon. The hoe and the plow and the axe were not out of sight

of the blackboard and desk, for manual labor on the farm was to begin the same day with mental labor among the books.

The manual labor feature in education was widely popular at that time. Colleges from Maine to Mississippi adopted it. The first catalogue of Oberlin, 1833, for example, declared it to be "indispensable to a complete education." But it was soon abandoned, at Wake Forest after nearly five years, in November, 1838. Among the considerations which discredited the scheme incidents like the following may have been influential. Robert Ryland of the Virginia Baptist Seminary is said to have sought to increase the yield by putting a handful of salt beside each stalk of corn. I have heard Dr. Thomas E. Skinner, a student of the Institute, say that chopping corn meant for him chopping it up. The Wake Forest Institute became Wake Forest College by the revision of its charter by the Legislature of 1838.

The growth of the Convention is vitally related to the growth of the college, its wise first enterprise. A session of the Convention today might easily resolve itself into an alumni meeting of the college.

Two thousand ministers and five thousand laymen trained in the college have led in all the work of the churches, local and coöperative. If the Convention and affiliated associations have established high schools and other colleges, these alumni have been promoters and administrative officers. Look at Chowan, and you will find William Hooper, Archibald McDowell, J. B. Brewer and W. B. Edwards; at Oxford you will find Jack Mills and Hobgood; at Mount Vernon Male and Female Academy, James McDaniel and R. P. Johnson; at Bethel Hill, J. A. Beam; at Mars Hill in its new era, Tom Huffman, John White, Oscar Riddick, and R. L. Moore; at Winterville, G. E. Lineberry, John Carroll, and F. C. Nye; at Buie's Creek, Campbell; at Wingate, J. W. Bivens, Carroll, and Huff; at Fruitland, N. A. Melton; at Boiling Springs, the Hamricks, George Blanton, W. C. Barrett, and J. B. Davis; at Wallburg, Henry Brown, Griffin Wall, and Mumford; at Meredith, W. N. Jones, Carey Hunter, Boushall, Simms, Johnson, Stringfield, Vann, and Brewer. There is no measuring the contribution which these institutions and men and many others have made to the growth of education in North Carolina. You cannot think of that growth apart from them. Many of them, before the Joyner system of State high schools, stood by to save

the educational credit of the State. And let it never be forgotten that these lamps of learning, in beautiful array along a horizon which would be dark without them, were kindled by that flickering taper of 1834. Let the men who defended and sheltered it, who, like the vestals about the sacred fire in old Rome, guarded and fed its flame, be held in everlasting remembrance and affection.

In another section of the educational progress of our State have the Convention and the college been influential factors, exercising, in fact, a determinative leadership. Allusion has already been made to the aristocratic tradition that education is a luxury for the rich and well-born. Knight tells us that in the catalogues of Harvard (established 1636) down to 1772, and of Yale (1701) down to 1767, the names of students were listed not alphabetically but in an order supposed to indicate the social rank of their families. This tradition found practical expression in North Carolina. The University opened January 15, 1795, with not one student. There were forty-one students by the end of the term. It was not a public institution. Even so late as 1897 we had no adequate state school system. Our white population was twenty-six per cent illiterate. In that year a bold son of the State, Walter Hines Page, broke in upon this educational snobbery in an important address on "The Forgotten Man." It stuck in the public mind, but I am afraid that the chill which it produced in educational leaders had something to do with his seeking a more responsive atmosphere elsewhere.

Think now of the attitude and influence of the Convention and Wake Forest College.* General Alfred Dockery, a trustee of the college, introduced in the Senate in 1838 the resolution which led to putting the common school system into practical operation. In 1842, Professor White of the college faculty presented to the Convention a resolution in support of the free schools just then beginning. The report was heartily adopted. From that early date the attitude of the Convention has remained the same. John C. Scarborough, State Superintendent of Public Instruction (1877-'85) and President Thomas H. Pritchard (1879-'82), both Wake Forest men, gave their ability and enthusiasm to the cause of popular education in every

*Paschal, "The Truth as to the Public School Advancement in North Carolina," *The Wake Forest Student*, November, 1929.

part of North Carolina. President Charles E. Taylor (1884-1905) published in 1894 his important papers on "How Far Should a State Undertake to Educate?" in which he maintained that it is not right, expedient, or possible for the State to take over the whole field of education. He convinced the State that its primary educational obligation was to provide adequately for the education of its children in the public schools, and he insisted that collegiate and university education of the privileged few ought to be cared for by private enterprise and private munificence. Columbus Durham, Corresponding Secretary of the Convention and son of the college, was the powerful apostle of this doctrine of the rights of the children, carrying it from one end of the State to the other. When his eloquent bold tongue was silenced, another son of Wake Forest took up the evangel, and Josiah William Bailey, editor of the *Biblical Recorder* (1895-1905), youthful, brilliant, alert, and unafraid, against the press and educational leaders of the State, drove the General Assembly to make in 1899 its first direct appropriation to the public schools. He had the important coöperation of John E. White, Corresponding Secretary of the Convention since 1895. These college mates, in collaboration with the Superintendent of Public Instruction, Mr. C. H. Mebane, drafted the bill. It was presented in the Senate by Stephen McIntyre, another Wake Forest man, and in the House by J. B. Holdman, a Baptist deacon. That \$100,000 appropriation of 1899 has grown in the intervening thirty years to \$6,000,000.

Of course, other persons and agencies have participated in this great achievement, but it is written large in the record of the period that the State's provision for the public school and its respectability in the minds of the people are a trophy of the Baptist State Convention which the sons of Wake Forest lay at her feet today.

It may be added that Wake Forest now at the close of the century supplies more than her quota of administrative officers to the State's system of schools: County superintendents, twenty-three; City superintendents, eleven; High School principals, ninety-one.

In yet another way has Wake Forest College served the intellectual life of North Carolina, particularly in the latter half of the century now closing. It is freely admitted that she led in the fight against obscurantism and intolerance and had an important part in preserving the State's intellectual respectability against threatened dis-

aster. In one way or another this college has come to be widely known for its attitude of faith in the truth of God whatever garb it wears, from whatever quarter it comes. From the time of the first reading room of the 70's opened by one of the Literary Societies in a twelve by fourteen foot dormitory, down to the present, library and reading room have been administered on the principle of John Milton: "Give me the liberty to know, to utter, to argue freely, above all other liberties . . . Let Truth and Falsehood grapple, whoever knew Truth put to the worse in a free and open encounter." And those men of science who push out the sphere of light on any radius—what have we to fear from them? Whether they explore overseas or under ground, on wings of light probe the stellar deeps, reconnoitre on the obscurer pathways of the soul, or in the hallowed isolation of the laboratory, watch Nature at her secret handiwork, we have held them to be children of the dawn and heralds of the Light of the world. I have been told by a university professor of another state who made inquiries into the matter that Wake Forest was the first Southern institution to introduce the laboratory method in teaching the revolutionary science of biology. Years ago the natural history professor in our own university told me that Wake Forest was presenting the theory of evolution fifteen years before he dared mention the name. Forty years ago she was not afraid to learn. She is not afraid today. She has made the important and timely demonstration of the compatibility of Christianity and enlightenment. To her the laboratory worker with the light of Christ shining in his heart is like a miner with a lamp on his cap, illumination keeping pace with penetration.

At a spot in front of Lea Laboratory a family of perennial jonquils punctual to their season push up every year their blunt green swords and gold cups and saucers, protesting in a mute sweet way that the past must not be forgotten. I often fancy a gentle matron of the 1830's coming out to this selfsame spot and plucking a gold beauty for her breast. It was then a garden of flowers in the midst of acres of corn and cotton, a quiet bit of beauty safe against the bustle of utility all about it. But what changes have the jonquil generations seen. And yet, across the breach of radical transformations, they bind today to long passed yesterdays. An unbroken continuity of structure and of life links this spring's gold cups and

saucers in that sweet spot with bulbs laid under the soil there by tender hands a century ago.

Even so the Wake Forest which we know and love today is rooted with a continuous life deep in the past. And this century plant has not violated the ancient law: it has borne fruit after its kind, it has been true to the seed out of which it sprang. Wake Forest was made by its past, and, like a rifle ball out of a three foot tube, it got its spirit and direction from its early years. They were years of poverty and struggle and meager resources, but years of boundless aspiration, of circumstantial darkness, but of invincible radiance of spirit. The college was finding itself. It was straining hard through the sieve of unfriendly circumstance. Its survival demonstrated its right to exist.

And this period of struggle had its practical uses and discipline. The college welcomed to its nourishing breast the poor whom a richer college might not have won. It ingrained in its constitution a broad and natural sympathy with humble and struggling worth. It toughened its fibre against the possible deterioration of softer days and the stress of a larger responsibility. It settled into a security of faith which no later disclosures could dislodge, and in a sort of cloistral seclusion knitted inextricably its culture in with the Divine purpose, so that no diversity of interest and no multiplicity of external contacts of the after time might cloud its loyalty to Christ or divert it from its primary mission of service in His Kingdom.

GROWTH OF CHOWAN COLLEGE

BY W. B. EDWARDS, PRESIDENT



W. B. EDWARDS

In the early nineteenth century there was a felt need for higher training for young women of Eastern North Carolina and Virginia. To meet this need, Chowan College located at Murfreesboro, N. C., was founded and chartered in 1848 by the Baptists of Eastern North Carolina and Virginia; a beautiful and commodious brick building four stories high was erected. This still stands as a monument to the liberality and artistic tastes of its founders. Later other buildings were added until we now have nine in number.

No institution can continue longer than the purpose for which it was created. Note the purpose of the Godly statesmen who founded Chowan College. "It is established for holy purposes; to discipline the mind; instrumentally, to sanctify the mind; and then to direct its strengthened energies. The latter ones are regarded as of paramount importance, as transcendent talent, without moral culture, produces only evil. That system of education is, therefore, radically defective, which neglects the heart. The true system contemplates a symmetrical development of all the faculties—physical, intellectual, and moral—and has regard to the whole sum of our existence. Such we would have as our own."

This is a direct quotation from the catalogue of 1853-54.

We believe Chowan College is running true to form and to the purpose of its founders.

As stated in the beginning, Chowan College was established to serve the needs of the nine counties that at that time comprised the Portsmouth and Chowan associations.

Provision was made for only one hundred students—for primary, high school, and collegiate departments.

Geographically, it has far surpassed the fondest hopes and dreams of its founders, as it has drawn patronage from 88 per cent of the

counties of our State and has alumnæ and students living in 50 per cent of the states of the American Union and missionaries in two foreign countries.

Numerically, it has grown as well, which we will see later on in this sketch. Not only has the college itself grown numerically but its constituency has grown very materially—even to such an extent that North Eastern North Carolina is the Baptist stronghold of the State.

There are now resident in the original territory, to be served by Chowan, 27,000 Baptists—and from Raleigh eastward to the seacoast there are 96,000 Baptists. It seems to the writer that this great increase in our Baptist ranks has been, and is, largely due to Chowan College.

Not only has the college grown geographically and numerically both in the college itself and in the Baptist ranks, but it has grown in the hearts and minds of the people.

The institution which is the subject of my sketch has been owned and controlled by a board of stockholders at two different times: In July 1859, the stockholders with the exception of three—one non-Baptist, one Northerner, and the third owning only \$75, gave their stock to the Association. This magnanimous and generous gift was prompted by the desire that Chowan College should be owned and controlled by the denomination rather than by individuals.

At the close of the Civil War a new joint-stock company was formed which took the institution over again and assumed responsibility for all debts incurred during the Civil War. On June 25, 1878, the stockholders, with the exception of four, donated their stock to the Convention. Thus a second time has Chowan College become the property of the Baptist denomination.

There are three events that stand out in the life of Chowan College, as follows:

1. The elimination of the preparatory department.
2. The standardization of the college with the class of 1926.
3. The increase in our endowment.

The first two events happened approximately simultaneously—since we had to do away with the preparatory department in order to become standard.

As I said in the beginning, we have grown numerically—for we now have in the college department alone more than all students in the primary, preparatory and collegiate department when first founded.

The third event referred to was the beneficent gift of \$25,000 by the great philanthropist, Mr. B. N. Duke. This gift had to be matched by \$50,000 by our people—thus this gift added \$75,000 to our permanent endowment.

At Chowan College we have splendidly trained teachers, who stress scholarship at all times. Our graduates are admitted without difficulty and without examination into graduate schools.

Let us strive to continue to adhere to the symmetrical development of all faculties—physical, intellectual, moral, and spiritual.

May what God has created continue to live, grow, and prosper so long as it does His will.

MARS HILL COLLEGE

By R. L. MOORE



ROBERT L. MOORE

organized Baptist body.

A Baptist deacon whose children, sent to a school of another denomination, had been lost to his own church gave the land for the college buildings and led the subscription list; a Baptist preacher at his request selected the site for the first building; another Baptist preacher was the first chairman of the board of trustees and continued in this place for many years; and the trustees have as a body been loyal to Baptist principles. The school therefore has been Baptist in spirit and control from the beginning, though it was not brought into being by resolution or support of any organized Baptist body.

From 1856 to 1861 its affairs were directed by a self-perpetuating board of trustees. For some time following the latter date vacancies on the board were filled by the old Western Convention, but Judson College at Hendersonville later absorbed the energies and resources of the body, and Mars Hill received scant attention. When the French Broad Association returned to the State Convention the charter was changed (in 1885) and its management again placed in the hands of a self-perpetuating board of twenty-five trustees. When the Home Mission Board entered upon mountain school work, Mars Hill became part of the system and received a more or less consistent support for some two score years, but the Home Board never exercised any control other than in an advisory capacity. For six years now the trustees have been appointed by the Baptist State Convention.

So much for origin and control, though it should perhaps be said in this connection that the trustees entered into some kind of agreement with Jack Mills and the Masonic Order in regard to the use of the buildings as a branch of the Oxford Orphanage. This arrangement lasted for about two years, 1874 and 1875, and when the children

were removed the property reverted to the trustees. This interregnum period did not, however, break the continuity of the educational process of the institution.

From the day its doors opened in 1856, Mars Hill has been co-educational, men and women, boys and girls, being received on equal terms and offered equal advantages. Guilford and Catawba colleges seem to be the only two schools in the State that were co-educational from their founding that are older than Mars Hill. The atmosphere has on this account been much like that of a large family and the influences perhaps more wholesome and homelike. Hence acts like hazing have been discountenanced and forbidden. In 1905 an amendment to the charter made hazing unlawful and punishable by fine, thus anticipating by many years a State law against this brutal and un-Christian practice.

The first name of the school was "French Broad Baptist Institute," which name was held for about three years. On February 16, 1859, the General Assembly ratified the first charter giving the school its present name with the power to grant "all such degrees and marks of literary distinction as are usually conferred in colleges and seminaries of learning." Rev. John B. Marsh, a native of New York who came to this section as a representative of the American S. S. Union, was then president and the school had a large attendance from a wide territory. During his administration a boarding house containing 27 rooms was erected and a home for the president built, the latter bearing the name of "The Marsh House" till it and the boarding house went up in flames while soldiers were quartered here near the close of the Civil War.

Marsh succeeded W. A. G. Brown, the first president and father of the late Dr. A. E. Brown, Major W. W. Rollings, long time postmaster of Asheville, being the first student to enroll in the school. Rev. Pinkney Rollins followed Marsh and held the school together till early in 1863, returning and starting school again within sixty days after Lee's surrender. In poverty, wreck, and gloom, the dormitory in ashes, the administration building without doors and windows, it took heroic faith and the incentive of high ideals to start all over again. Many a time in the years following the light flickered and darkness shrouded the way, but there were always those who faltered not and carried on in spite of poverty, neglect, even opposition, and

deadly indifference. And by and by light dawned. Call the names of some of these faithful courageous workers—John Ammons, J. F. Tilson (whose brother, Congressman Tilson, was a student under him), J. R. Sams, who still lives, W. P. Jervis, Tom Hufham, John E. White, and Murray Honeycutt, who put time, money, and life into the institution.

In recent years the original tract of four acres has grown to 90 acres, and the one building that survived the conflict of the sixties has given way to ten others. Endowment and aid funds to the amount of \$70,000 have been secured, and there has been a corresponding gain in equipment. In 1921 the college courses were reorganized in accordance with the best thought for junior colleges and in these nine years the number of college students has multiplied many times, from 13 to 386.

Through its 74 years of history and service no debt for current expenses has ever been made. Any deficiency has been made up by the trustees or shared by the teachers, and the denomination has never been called upon to raise a dollar of indebtedness incurred for running expenses. Every dollar given has been invested in buildings, endowment, land, and equipment, except what has been specifically designated for maintenance in lieu of income from endowment. Mars Hill has lived within its income for more than three score and ten years and, please God, will continue to do so as long as teachers with a genuine missionary spirit and trustees with vision and sacrificial zeal may be found.

From the day Old Joe was taken to satisfy a claim of the contractors till now, Mars Hill has had its days of struggle and financial difficulties. Naught but Divine favor and leading, coupled with heroic human endeavor and faith, could have saved the school from disaster during certain trying periods. Men who believed in God and in Christian education as a factor in Kingdom building have arisen in times of direst need. Men like J. R. Sams prayed and groped through darkness to light. Others like Spilman and Treat and Stradley and Montague have given of their means to provide buildings and aid funds. Consecrated and capable teachers have invested their lives here, turning a deaf ear to calls elsewhere at much higher salaries, and trustees have not failed in loyalty and love and liberality when the way was uncertain and the demands urgent. And surely with multiplied friends and patrons and supporters the best is yet to be.

CAMPBELL COLLEGE

By J. A. CAMPBELL, PRESIDENT



JAMES A. CAMPBELL

In September, 1886, while canvassing Harnett County as a book agent, I spent the night in the home of Mr. William Pearson, a deacon of the Buie's Creek Baptist Church. Mr. Pearson suggested that he would be glad to have me teach a school in the community, but that they had no schoolhouse. Some weeks later he canvassed the school district, soliciting funds for such a building. The funds were subscribed and contract was let for building a house to cost \$350. The public school lot adjoined the church lot, one acre in each, given by Mr. and Mrs. J. H. Gregory

for a church house and schoolhouse respectively. The committee invited the writer to take charge of the school at his own risk, which he did, opening school January 5, 1887, with an enrollment the first day of 16 pupils. During the spring term the enrollment reached 91.

By some means this history of 43 years seems to divide itself into periods of thirteen years. During the first period of thirteen years the building was enlarged to meet the growing demands of the school, until the property was worth, with two and one-eighth acres of land, about five thousand dollars, with around two hundred students enrolled annually. On December 20, 1900, the buildings were all destroyed by fire, with the exception of an open tabernacle which was used for commencement purposes only. On January 8, 1901, twenty days after the fire, we opened school in this building, which was made into class-rooms, with undressed lumber laid on the ground for the floor. The work was carried on in these temporary quarters until 1903, by which time a brick building had been erected. This building has been named for our warm friend and builder, the Z. T. Kivett Building. During this second period of thirteen years a charter was secured, a board of trustees appointed by the Little River Association to coöperate with the principal of the school in its

growth and management. And so in 1913 a dormitory for girls was opened, owned and controlled by the Association. Mr. M. C. Treat, of California, was the largest contributor, giving one thousand dollars, and so this dormitory was named for him.

During the next thirteen years the William Pearson Building, used now for music, was erected, and Rev. Fred N. Day, of Winston-Salem, gave the school the Fred N. Day Annex for the girls and the Fred N. Day Home, with two acres of land. During the 75 Million Campaign the Baptist State Convention, through its Board, proposed to give the institution forty thousand dollars for the erection of a dormitory for boys. But little more than one-half of this fund was ever paid, which made it necessary to borrow twenty thousand dollars for the completion of the building. During this period also, Mr. D. Rich gave twenty-five hundred dollars toward the erection of a gymnasium, costing \$12,500, the remainder of the funds being raised in small amounts from many friends.

In 1923 Mr. D. Rich, through the influence of Rev. Fred N. Day, decided to erect a library building, a memorial to his wife, Mrs. Carrie Rich. This is one of the most beautiful libraries in our country, supplied with all necessary equipment for a school library, at a cost of more than fifty thousand dollars.

On September 26, 1923, Mr. Rich spent a night in the principal's home. He reported the next morning that he had slept but little during the night; that he and Jesus had talked much together, and Jesus said to him, "Buie's Creek Must Live." "If I live," said he, "I want to see an auditorium at Buie's Creek where boys and girls can worship God." On the following morning he worshiped with us at chapel, and told the same story to the students. It was an hour that will never be forgotten by those who were present. He went back to his home in Winston-Salem, changed his will, making our institution a beneficiary to the amount of one-sixteenth of his estate. On October 21, 1924, before he was permitted to see completed the beautiful building erected to the memory of his good wife, he went to be with Jesus. In 1925 that part of the school property which was owned by J. A. Campbell and wife, estimated to be worth fifty-six thousand dollars, above what had been given by friends, was deeded to the Baptist State Convention of North Carolina, and the charter of the institution so changed that the board of trustees

should be appointed by the Baptist State Convention. During this school year, 1925-26, with money received from the Rich bequest, amounting to about one hundred and fifty thousand dollars, the board of trustees erected an administration building, with auditorium and class-rooms, sufficient to accommodate all high school and college classes. This building is known as the D. Rich Memorial Building.

By the authority of the Board of Education, endorsed by the Baptist State Convention at Wilmington, in 1926, the institution was authorized to raise its standard to a Junior College. The same Convention also requested the Board of Trustees and the Board of Education to change the name of the institution from Buie's Creek Academy to Campbell College. The institution was given standard rating as a Junior College in 1928. In 1926 Mr. B. N. Duke of New York City, gave \$25,000 to the institution for installing a complete water system. Later he added to his gift until the sum amounted to \$50,000. Mr. D. H. Senter, of Harnett County, gave \$1,000, the beginning of an endowment for the institution. It would be impossible in these few minutes to name the host of friends who have contributed out of their smaller income to the life of the institution, but their names are preserved forever in the records on high.

At this time the property of Campbell College, owned and controlled by the Baptist State Convention of North Carolina, consists of 32 acres of land, on highway route No. 60, between Dunn and Lillington, with seven brick buildings, three frame buildings, together with equipment, all valued at more than four hundred twenty-five thousand dollars. The only debt upon the property is \$9,000, a balance due for money borrowed to complete the dormitory, payable \$2,000 per year with interest.

For the faculty only devout Christian men and women are sought. Twenty-eight men and women in the faculty, with college degrees, heads of departments with master's degree, have served 224 years, an average of eight years each. Five members of the faculty have served 99 years, an average of nearly 20 years each.

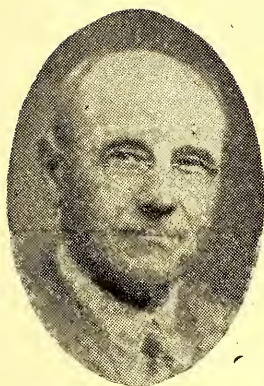
Our student body for the year has been satisfactory, financial conditions considered. We have an enrollment of 198 college students, 256 high school students, making a total of 454 in these two departments, representing eight states and more than seventy counties. Nearly three thousand students have been graduated from the insti-

tution during these 43 years, and its sons and daughters are scattered throughout the world. Nearly one hundred of them are to be found in Baptist pulpits in North Carolina alone. Since 1900 it has been the privilege of the president to baptize into the fellowship of the Buie's Creek Baptist Church 1,272.

Our faces are turned to the future with great and glowing outlook. The glorious history of the past is but a prophecy of the more glorious future. Let the friends of the institution throughout the world join heartily in the sentiment of our greatest benefactor, "Buie's Creek Must Live."

MEREDITH COLLEGE

BY CHARLES E. BREWER, PRESIDENT



CHARLES E. BREWER

At a meeting of the North Carolina Baptist State Convention held in 1838, Rev. Thomas Meredith made a strong appeal for the establishment in the city of Raleigh of a college for young women. The standard of the institution was to be the same as that of Wake Forest College, which was founded in 1834.

Nothing was done about this enterprise for more than fifty years. In 1889 a resolution was offered in the meeting of the North Carolina Baptist State Convention calling for a committee to report on the establishment of such an institution as was

referred to in 1838. At the meeting of the Convention in 1890 a committee was appointed, and later a Board of Trustees, to begin the erection of such an institution. A charter was obtained from the State in 1891 but it was not until 1899 that the institution was really ready for the admission of students.

The eight years intervening between the securing of a charter and the opening of the doors were years of work mingled with much anxiety. In these years Rev. O. L. Stringfield labored most faithfully and efficiently. He would not let the idea die. All over North Carolina he went pleading for funds with which to build and for patrons for the institution when it should at last be opened.

September 27th, 1899, was the opening date and there were more students applying for admission than could be accommodated in the one structure which had been provided. It was necessary for the Trustees to make purchase at once of additional space. This they found on a corner of the block on which the College building was erected. Purchase was made from Mr. Len H. Adams of his residence, which afterwards became known as East Building.

Patronage continued to grow and in 1904 Fairecloth Hall was erected. This addition was made possible through the generosity of

Chief Justice Fairecloth of our State Supreme Court. Later other buildings were purchased and finally the College owned the whole of the block. As the years passed certain cottages became the property of the College and other houses were rented to make it possible to accommodate the students who applied for admission.

More and more it became evident that the College could not prosper on a single city block with streets all around teeming with a life that brought confusion with incidental nervous strain and distraction. Those interested in the College began to look for a more suitable place and found it in the present site which the College occupies on the western boundary of the city of Raleigh.

The action of the North Carolina Baptist State Convention in 1923 authorizing the issuance of bonds to the amount of \$750,000.00 made it possible to put up the new plant. This amount was supplemented by \$257,000.00, receipts from the sale of the old property, and later by additional loans amounting to \$250,000.00. This enterprise added approximately one million three hundred thousand dollars to the assets of the North Carolina Baptist State Convention. The denomination has a plant for its college for women that is well arranged and well provided for five hundred students, according to the instructions of the Convention. All dormitories and executive offices and the library are in buildings that are fire proof. Class rooms, laboratories and auditorium are in temporary buildings, which will be replaced with permanent ones as soon as funds are available.

Our endowment began with efforts which brought forth good results, and by 1915 had reached the point of nearly \$115,000.00. This amount was increased to approximately \$150,000.00 by 1918. When the seventy-five million dollar campaign started in 1919, Meredith College was included as one of the beneficiaries of that movement. It was during this movement that debts amounting to approximately \$40,000.00 were paid, endowment increased to \$415,000.00, and salaries standardized in such a way as to make it possible for the College to be admitted to the Association of Colleges and Secondary Schools of the Southern States in 1921. On Friday, November 13th, 1925, Mr. B. N. Duke, of New York City, wrote a letter indicating his purpose to add to the endowment of Meredith College \$50,000.00 worth of stock in the Duke Power Company, thus increasing the amount of productive endowment to \$465,000.00. Through other

gifts the endowment has been carried to approximately \$525,000.00 par value. This is easily estimated to be worth \$570,000.00 on the market.

From the beginning it was planned to have an institution of high standing. This was shown in the name which was first given—The North Carolina Baptist Female University. Five years later this name was changed to the Baptist University for Women. Five years later still, in 1910, it was given the name Meredith College in honor of that far-seeing Christian Statesman, Thomas Meredith, who pleaded in 1838 for the establishment of such a college.

The Trustees were fortunate in their selection of officers and teachers. All were imbued with the idea that young women deserve the same sort of training that their brothers were receiving and no compromise in standards was tolerated.

The first president, Dr. J. C. Blasingame, held the position one year—1899-1900. Following him the Trustees selected a native North Carolinian, a brother dearly beloved and highly esteemed, Dr. R. T. Vann, who held the presidency for fifteen years—1900-1901 through 1914-1915. The present incumbent, following, assumed official responsibilities June 1st, 1915.

The ideal of high scholarship has been constantly adhered to. The Trustees and members of the faculty have never seen any incompatibility between thorough scholarship and genuine religion. They have felt all along that it was only fair to the patrons of Meredith College to give a course of study and a degree that would not only prepare students for a worthy life, enabling them to hold with efficiency and distinction places in home and church and State, but would also receive full recognition from standardizing agencies and universities. Those in authority have been unable to overlook the fact that an institution of learning receiving patronage from the public has to be a part of a great system. Credits which it gives should be available for transfer to other institutions at full value. It is also a fact that young America does not shrink from serious work so long as it is worthy. On the contrary, it really demands a challenge of this sort. Because of the prevalence of this idea through the years, graduates of Meredith College have been able to enter the great universities of our country and receive post graduate degrees in the minimum of time required for such distinction. This policy

on the part of the Trustees and faculty led first to the recognition of the College by our State Department of Education. Its diplomas entitled their holders to the highest certificates for teaching in the public schools of the State. After years of waiting and effort, the financial resources of the College made it possible for an application for membership in the Association of Colleges and Secondary Schools of the Southern States. It was admitted on its first application. Then followed membership in the American Association of University Women, which guarantees to our degree holders all the rights and privileges of that Association. Application was made in 1928 to the Association of American Universities to be placed on its approved list of colleges. This recognition was won after a thorough investigation by that Association and Meredith is today one of the four institutions in North Carolina holding that distinction, the other three being colleges for men.

Meredith College has always kept in mind her obligation to the denomination which gave her life and through the years has fostered her. The aim has been consistently to surround the students coming to Meredith with such an atmosphere as to preserve in them genuine loyalty to the denomination and send them back to their churches thoroughly trained and equipped for kingdom enterprises. Her graduates and other students have made in these brief years a worthy record. Among them we find one college president, one college dean, one dean of women, two assistant deans of women, four physicians, thirty-one masters of arts, four doctors of philosophy, twenty foreign missionaries, and a host conspicuous as writers, artists, musicians, teachers, church workers and home makers. Her past is secure. May her achievements in the future be even more notable.

WINGATE JUNIOR COLLEGE

By J. B. HUFF, PRESIDENT



J. B. HUFF

The Union Baptist Association at its annual session in October, 1895, passed a resolution authorizing the establishment of a school for the higher intellectual, moral and religious training of the boys and girls of the Association and the surrounding country. A committee, consisting of J. W. Bivins, Rev. Hight C. Moore, O. M. Sanders, M. W. Griffin, J. C. Sikes, B. F. Parker, and R. F. Beasley, were appointed to secure a suitable location within the bounds of the Association. After canvassing several available locations, the little village of Wingate, six miles east of Mon-

roe, was selected. And there Rev. Hight C. Moore and others, marked off the grounds for the institution, which was called the "Wingate School."

The Association at its annual session in 1896 elected a Board of Trustees, consisting of fifteen members selected from the various churches of the Association, each to serve for a term of six years. The Legislature of North Carolina in 1897 granted the school a charter which secured for it all the protection and privileges that are usually granted such an institution.

In the early nineties there was only a very limited number of public and private schools in all of Union County. In the region around Wingate for miles there was no school at all. Therefore, the establishment of a school by the Association, a school in which children from the primary grades on up were taught Christian faith and Baptist doctrine, was a necessary as well as a wise and far-seeing venture.

Professor M. B. Drye, now of Cary, North Carolina, very ably led the school through its first twelve growing years and laid the solid foundation for the splendid institution of today. The first building was a three-room wooden affair, which served as kindergarten, gram-

mar school, and high school for some forty or fifty children, boys and girls. In a few years the growth of the institution demanded more room, and five rooms, including two society halls, were added. Other teachers were needed, and Dr. Joel Snyder was one of the honored ones employed. Prof. Drye's successor, Professor B. Y. Tyner, now of Fredericksburg Teachers' College, Fredericksburg, Virginia, helped the trustees in planning for the present large Administration Building. This commodious brick structure now contains ten class rooms, library, laboratory, society halls, auditorium; and in the basement the central heating plant of the college. It was made possible through the struggles and sacrifices of the fine citizenry of Wingate. Several individuals gave \$500 or more, while others gave lumber and labor. In fact, the building was largely erected as a coöperative enterprise and at a cost of only about \$11,000. It is now valued at \$65,000.

In 1912 the Mecklenburg-Cabarrus, the Anson and the Pee Dee Associations joined with Union in the ownership of the institution. From this time forward its growth was rapid and its circle of patrons ever widening. But soon a new dormitory to supplement the old wooden structure, used as a home for students, became necessary. There was no money in the treasury. Some of the trustees wanted to quit. Finally, at the suggestion his wife, "Aunt Ellen," Mr. G. M. Stewart, familiarly known as "Uncle Marsh," came to the rescue, and constructed a two-story brick dormitory, with a basement in which the kitchen and dining room were located. But financial difficulties again arose, and the future became very dark. However, at a meeting of the Board of Trustees a large part of the indebtedness of the institution was assumed by the various members, and Rev. E. C. Snyder took the field and soon succeeded in receiving enough in money and pledges to free the institution and again put it on its feet.

After a few years the old wooden building used as a boys dormitory was outgrown, and a new three-story brick building, housing about seventy-five boys, was erected. The plant now consisted of some six acres of ground, with an Administration Building and a dormitory for the girls, and a dormitory for the boys. In 1920-1921, under the leadership of Professor C. M. Beach, the school was put on the accredited list. In the meantime, a public school had been established in Wingate, and all of the boys and girls below the High

School Department enrolled there. During the same year the trustees purchased the home, which after remodeling, is now used as a home for the President. A system of electric lights was installed for all the buildings on the campus, and ample equipment for use in the Department of Science was added. In 1922 a complete system of waterworks was installed. Then in the vacation of that year a new dormitory for girls was built, which included a central dining room, modern kitchen, and storage rooms. The same swirl of industry renovated the Administration Building within and installed our central heating system. About this time some 25 additional acres of land were purchased giving the college a total of 33 acres at present.

The year 1923-1924 is notable for the fact that the Baptist State Convention took over the school and made it a Junior College. Professor C. M. Beach was elected as its first President. The library acquired many valuable volumes in its first year as a Junior College, many of which came as gifts from the loyal friends of the institution. The beautiful arch at the entrance of the campus was erected by the Senior High School Class of 1924 and will stand for years as a memorial of the love and loyalty of the Wingate students for their Alma Mater.

In April, six years ago, the writer was called to the presidency of the college. The outstanding achievement of his first year was his success in having the school placed on the accredited list of junior colleges by the State Department of Education. In 1925 the Board of Education of our Baptist State Convention assumed some \$36,000 of the debt that the trustees had incurred in preparing the institution for junior college work. This left a debt of about \$25,000, which has been a grievous burden through these remaining years. However, in 1927 a splendid gymnasium was erected, which is one of the most commodious and well appointed buildings of its kind in the State. It is interesting to note that the purchase of the ground on which this building is erected, and the entire cost of the structure has not added one cent to the indebtedness of the college. Neither has the college during the last six years contracted a cent of indebtedness for running expenses.

Since the organization of the school it has matriculated more than 6,000 students. More than 2,000 have received diplomas from the High School and College Departments. Among this list are some

of the leading doctors, lawyers, business men, teachers, scholars, and preachers in this and other states. And it is certain that nearly all of the thousands who have been blessed by the ministry of this institution would never have sought and found opportunity elsewhere. Eternity alone can reveal the good Wingate has already accomplished and surely much yet needs to be done.

Since 1924 some 2,000 students have received instruction in Wingate at a cost to our general Board for running expenses of about \$3,000 a year. In other words, to give Christian training and inculcate Baptist doctrine to some 300 students a year, including our summer school, has cost our denomination for running expenses about \$10.00 per student. Can any of the colleges in the system show better results for the amount of money expended? Has the denomination ever made a better investment? Already this year at least three groups of students from five to eight in number have gone out to serve in Sunday school and B. Y. P. U. enlargement campaigns. It has ever been so.

Can we afford to neglect these seed beds for Christian workers? If we do, God have mercy on us and our denomination! Can we afford to take away the only chance these Baptist boys and girls of limited means have for obtaining an education under Christian environment? I estimate that from sixty to ninety per cent of the boys and girls in Wingate would never have gone to any senior college or university on account of what would have been to them the prohibitive cost. What will we do with this ever increasing throng of eager and hungry Baptist boys and girls who are not able to attend our senior colleges? Does the denomination feel that \$10 per year each is too much to pay for the training of its own sons and daughters?

ONE HUNDRED YEARS OF STATE MISSIONS

BY CHARLES E. MADDRY



CHARLES E. MADDRY

The subject assigned me by the committee is: "Evangelism, the Growth and Development of the Baptist Work Within Our Borders During the Past 100 Years." The scope of this paper will be limited to the organized effort of the Convention. Others will deal with the early development and growth of Baptists in North Carolina. Our task is to trace in largest outline the growth of our State Mission work, from March, 1830, to March, 1930.

That we may get our bearings and a fixed point from which to start, we quote from the address of Thomas Meredith sent out to the Baptists of the State and recorded in the Minutes of 1830, as follows: "It may not be out of place, perhaps, to specify more particularly some of our calculations. There are, in North Carolina, fourteen associations, which comprise 272 churches, and these churches contain upwards of 15,350 members. Now, let it be supposed, that one-half of these churches will see proper to patronize the Convention." It will be seen by this quotation that we have been mistaken through the years in our estimate of the number of Baptists in North Carolina in 1830. According to Thomas Meredith, there were only 15,360 Baptists all told, white and colored, Missionary and Anti-Missionary. These were gathered into 272 churches, organized into fourteen associations. According to Meredith's calculation, therefore, there were only 7,680 Baptists in the State in 1830 who believed in Missions, Education, and progress.

We ought to bear in mind also the moving purpose in the minds of our fathers for organizing the Convention. That purpose is stated in the Constitution of the Convention which was adopted at Greenville 100 years ago. We quote Article 2 of this Constitution: "The primary objects of this Convention shall be, the education of young men called of God to the ministry, and approved of by the churches

to which they respectively belong; the employment of missionaries within the limits of this State, and a coöperation with the Baptist General Convention of the United States, in the promotion of Missions in general."

It is a very interesting and revealing fact that Christian Education and the training of young men called of God to the ministry, is put down as the primary purpose in the organization of the Convention. It all goes back to the agitation begun by great old Martin Ross in 1805. He introduced the first resolution of inquiry with reference to the teaching of the Scriptures about Foreign Missions. This was in the Chowan Association, and the agitation was kept up by Martin Ross until his death about 1827. The going of Judson and Rice to Burma in 1812, the return of Rice to America in 1813, the organization of the old Tri-ennial Convention in 1814, and the founding of Columbian College for the training of ministers, the visits of Luther Rice to North Carolina from 1814 until his death—all of these things will have to be remembered and kept in mind before we will understand why the fathers, in 1830, put Christian Education first in the Constitution of the Convention. Of course, after all, it was the reviving passion for our interest in Foreign Missions, but the thought uppermost in their minds in 1830 was the sending of trained men to Burma to reinforce Judson.

As I have read the history of the growth and development of North Carolina Baptist affairs, I am convinced that the subject of Christian Education in general, and an educated ministry in particular, had more to do with the split in Baptist ranks in North Carolina 100 years ago than even the missionary idea. It can easily be shown from the Minutes of every anti-mission association, that before 1827 the sentiment and practice of Baptist churches in North Carolina was in keeping with the New Testament teaching on the question of Missions, but the element in our churches that finally went away from us, about 1830 to 1836, were more hostile to the idea of an educated ministry than they were to the idea of Missions. So after all, the rock upon which North Carolina Baptists split, was not so much the question of Missions, as the question of Christian Education and the *methods* adopted for the gathering of funds for missionary endeavor.

The Convention from the very beginning was greatly concerned about the evangelization of North Carolina. They appointed a "Board of Directors," corresponding to our Mission Board of this day. They appointed also a number of brethren as "Agents." These men, in a special way, were to be representatives and defenders of the new Convention, and they were to receive no compensation for their services. I quote the names of these agents as given in the Minutes of the first Convention:

Elder P. W. Dowd, Raleigh; Thomas Meredith, Edenton; Wm. P. Biddle, Craven County; Jas. McDaniel, Cumberland; John Armstrong, New Bern; Reuben Lawrence, Bertie; Robert T. Daniel, Eli Phillips, Moore County; Jas. D. Hall, Currituck; John Purifoy, Wake; John Culpepper, Montgomery; William Dowd, Stokes."

I found somewhere recently a statement which I have not been able to verify, to the effect that the brethren of the first Convention took a collection for State Missions and received \$16.23. We find that a resolution adopted by the first Convention: "Resolved, That the General Agent of the Convention, defraying his own expenses, receive for his services \$35.00 per month. Eld. Samuel Wait was appointed General Agent of the Convention." Thus began the triumphant and monumental labors of this great servant, a North Carolina Baptist, and founder of Wake Forest College.

We find another interesting statement in the Minutes of the Convention of 1831 showing the zeal of the men of that day for the evangelization of North Carolina. It is stated that "The following ministering brethren are voluntary agents; P. W. Dowd, J. Culpepper, J. Lowell, Wm. Burch, Eli Phillips, Wm. Dowd, Noah Richardson, T. D. Armstrong, Job Goodman, Joel Gulledge, John Purifoy, John Armstrong, Wm. P. Biddle, James Dennis, Eli Carroll, James McDaniel, all of whom offered one month's gratuitous service to the Convention, except Elder Lowell, who gives six weeks."

How grateful North Carolina Baptists should be today, for the zeal and enthusiasm of these men 100 years ago in giving the Gospel to North Carolina! It is interesting also to note that even 100 years ago our brethren were careful and zealous in protecting the honor of the Convention and in conserving the funds given by the churches. In the Minutes of the Convention of 1831, we find the following sentence: "Ordered, That the Treasurer be bound in the sum of \$2,000 for the ensuing year."

At this same Convention we find this interesting statement:

"The Committee on Missions reported, and the Convention ordered that the Board be empowered to employ missionaries, to travel and preach, at the following rates of compensation: young men not less than ten dollars per month, and married men not more than twenty-five dollars per month—to be governed by circumstances." Also,

"Resolved, That this Convention express their entire satisfaction with the conduct of Elder Samuel Wait, as their General Agent."

We find also in this Convention that the brethren were commending to the consideration of North Carolina Baptists the *Christian Index*, published in Philadelphia, and the *Religious Herald*, published in Richmond, Va. This was two years before the founding of the *Biblical Recorder*.

The Convention has always manifested great concern and interest in Sunday-school work as one of the chief instruments for evangelization. We quote a resolution adopted by the Convention of 1831 with regard to Sunday-schools:

"Resolved, That this Convention regard Sabbath Schools, and the instruction given in them, as happily calculated to give the children of our country more extensive acquaintance with the Word of God, and that each member of this Convention recommend and encourage them in the section of the country in which he resides."

As an indication of the further concern of this Convention of 1831 for giving the Gospel to North Carolina, we quote a resolution adopted as follows:

"Resolved, That four missionaries be employed, viz.: Elder J. L. Warren, for six weeks, to ride in the counties of Onslow and New Hanover, and that he receive for his services the sum of twenty dollars a month; Elder William Dowd, to visit the destitute regions west of Salem, Stokes County, for two months, and to receive twenty dollars a month for his services; Elder Eli Phillips, for six weeks, to receive twenty-five dollars a month for his services, his labors to be devoted to the destitute regions southwest of Ashborough, Randolph County; Elder James Dennis, to ride in the counties of Wake, Johnston and Sampson, for three months, and to receive ten dollars a month for his services. All of whom are required to make reports of services performed, etc., to the meeting of the Board in August next."

Thus it will be seen that in the first two sessions of the Convention, the ground was thoroughly cleared and the foundation was laid for the evangelization of North Carolina. At the third session of the Convention, held with Reeve's Meeting House in Chatham County, we find that our brethren were zealous in the prosecution of the work of State Missions; and at the same time they were much interested in founding and establishing two other institutions of the Convention, viz.: The *Biblical Recorder* and Wake Forest College. It was an interesting and significant fact that coextensive with the very life of the Convention, this trio, the Convention, the denominational paper, and the college for the training of young preachers, have been bound up in an indissoluble union. We quote from the Minutes of the Convention of 1830: "Whereas, this body has been informed that Brother T. Meredith, of Edenton, contemplates the publication of a religious periodical to be issued monthly at the moderate price of one dollar per annum; therefore, Resolved, that this Convention highly approve of the undertaking, and earnestly recommend their brethren to give it a liberal patronage." We find also this interesting resolution adopted by this Convention: "Resolved, unanimously, That the Convention deem it expedient to purchase a suitable farm, and to adopt other preliminary measures for the establishment of a Baptist Literary Institution in this State on the Manual Labor Principle." We find also in this Convention that a committee was appointed to secure a charter from the Legislature for the proposed Wake Forest Industrial Institute. "William Hooper, J. G. Hall, Grey Huckaby, William R. Hinton, and A. S. Winn were appointed a committee, whose duty it shall be to solicit at the next session of the Legislature of this State, an act of incorporation in behalf of this Institution."

It seems that the brethren in this early day were troubled with malicious and irresponsible rumors and criticisms of the work as evidenced by the following quotation from the Minutes of 1832: "Whereas reports are industriously circulated that it is the design of this Institution, by endeavoring to promote the education of young ministers, to suppress the preaching of those not favored with such advantages; therefore, Resolved, that this Convention deeply regret that any person should be so wicked as to propagate such scandal—and that any should be so weak as to give it credence; inasmuch as this body has so carefully guarded against mistake on this subject,

and every person of the most ordinary intelligence must know, that the Convention has not the power to affect such an object if they even possessed the inclination."

Beginning with this session we find that our fathers were greatly concerned about the fact that our towns and centers of population are being neglected by the Baptists. We find this recurring over and over in the early days of the Convention. Note the following resolution: "Resolved, That the sum of one hundred dollars from the Home Mission fund, be appropriated to the use of the Baptist Church at Wilmington, N. C., provided that, with this aid, they shall succeed in obtaining for one year, the services of such ministering brother, as the Board of this Convention shall approve." We find also the following: "Aware of the utility of local or stationary preaching, and of the importance to the denomination, of building up churches of our order in the several towns of this State, the attention of the Board has been particularly directed to Wilmington, Raleigh, and Halifax, and committees have been appointed to inquire into the expediency of locating a Baptist minister in each of the above mentioned places with directions to make report at the present meeting of the Convention." In the same Convention they were equally zealous in looking after the spiritual needs of the rural sections as seen by the following resolution: "Resolved, That Brother James Dennis be employed as a missionary of the Board for three months, to labor in Johnston and Duplin counties, and especially at Smithfield, and that he be allowed \$10.00 per month for his services." "Resolved that Brother Eli Phillips be appointed a missionary for this Board for two months, to travel and preach in the destitute region southwest of Ashborough, Randolph County, and that he be allowed \$20.00 per month for his services."

In the fourth session of the Convention, in 1833, we find evidences of a growing and enlarging conception of the missionary task. We read that Brother S. S. Burditt offered the following resolution which was adopted: "Resolved, That as this is the first Monday evening in the month, the period set apart by the Christian world as a time of special prayer for Missions, that we observe the same as far as possible, and that the committee on arrangement request some of the ministering brethren to deliver addresses this evening on the subject of Baptist Missions." "Further, Resolved, That this Convention

recommend to all the churches in this State to observe the Monthly Concert of Prayer."

We find also in this Convention an evidence of the fact that the great heroes of that day were not in the service of the Convention for the financial remuneration offered, as evidence by the following quotation: "On motion, Resolved that the treasurer pay to Samuel Waite \$450, this sum being the amount of compensation due him for fifteen month's services, and to be drawn from the three several funds of this Institution in a proportion to the amount of each separate fund." We find also in this Convention, that the brethren were beginning to see the value of organization in the prosecution of the State Mission work. The State was divided into twelve districts and a committee was appointed to select a missionary for each district. Great concern is manifest also in this fourth session of the Convention for the organization of Sunday schools in all of the churches, and there is indication that there was a movement for the organization of a "Sabbath School Union" throughout the United States. We find also that definite instruction was given to the missionaries not only as to fields of labor, but also with reference to the matter of donations and compensation. We quote as follows: "Resolved, That our missionaries as named in the report, be appointed to ride in their respective sections for not less than one month, nor more than three months, and to report to the Corresponding Secretary previous to the next meeting of the Board.

"Further resolved, That our missionaries be reminded that their business is to preach the Gospel, if possible, through their whole sections, and that they be permitted to receive any donations or subscriptions in behalf of the Convention, which the brethren and friends among whom they shall pass, may see proper to contribute, and to return an exact account of the same in their reports.

"Further resolved, That the sum of \$20.00 be allowed to each missionary per month, while on service, except to those who are members of the Board of Managers, whose labors are gratuitously bestowed."

The attitude and record of North Carolina Baptists toward the evangelization and uplift of the Negro race is a worthy and honorable one from the very beginning. Let it be remembered that in most of our churches, before the Civil War, Negro slaves were often in the majority. That was true of our church in Raleigh. In my old home

church in Orange County, a Negro slave was elected deacon, and to him was committed the oversight of the Negro members. As far back as 1837, the Convention was giving particular attention to the spiritual welfare and religious instruction of slaves. The report in the 1837 Convention is signed by A. M. Poindexter and covers a page and a half in the Minutes. It is an earnest plea to the Baptists of the State that particular attention be given to the slaves in each congregation. In concluding the report we quote the following resolutions adopted:

“Resolved, that this Convention affectionately urge upon the ministers connected with it, to use their influence to have provided in all their places of worship, ample and comfortable accommodations for the colored part of their congregations.

“Resolved, That we also urge upon all our brethren to pay particular regard to the religious instruction of their own slaves.

“Resolved, That by religious instruction be understood *verbal* communication on religious subjects.”

From time to time during the next thirty years we find references to this matter. And be it said to the everlasting credit of the leaders of the Baptist State Convention, they were always very solicitous for the spiritual welfare of the colored population. The matter finally came to a head in the Convention in 1867. After much discussion, the following resolution was adopted:

“We beg leave to suggest:

“1. That our colored brethren be encouraged to form separate churches and associations.

“2. That our brethren generally should encourage and assist them in doing this, and in preserving Gospel order, and in establishing and keeping up day schools and Sabbath schools, and such other institutions as have for their object to promote the spiritual and intellectual well-being of the race.

“3. That our pastors may labor usefully in giving instruction to colored brethren who have already entered the ministry, or who have it in contemplation.”

We find in the Minutes of the Convention which met in Goldsboro in October, 1867, that Elder John Mitchell offered the following resolution, which was adopted:

“Resolved, That this Convention appoint Elder J. McDaniel, J. B. Hardwick, W. T. Walters, A. P. Repiton, W. H. Jordan, R. Webb and J. S. Purefoy a committee, at the request of the colored brethren, to assist them in forming a Colored Baptist Convention of North Carolina.”

From that day until this North Carolina Baptists have shown their abiding interest in the spiritual welfare of our colored brethren. During the secretaryship of Dr. John E. White and Dr. Livingston Johnson, a great forward step was taken in coöperating with our colored brethren in the New Era Institutes. In recent years we have worked in fullest sympathy and coöperation with the Negro Baptist State Convention. For four years we paid the salary of a stewardship and enlistment man who gave his time to the work of teaching and instructing the leaders among the Negro Baptists.

The first decade of the organized life of the Convention, from 1830 to 1840, is given over largely to the effort of firmly and securely establishing the Convention itself in the confidence and affection of the denomination. The aggressive and bitter antagonism on the part of a large element of the Baptist churches in the State, growing out of the organization of the Convention, was not over even at the end of the decade. Much attention was given during these years to the work of State Missions. But the supreme work of this period was the establishment of the *Recorder* and the founding of Wake Forest College. It took all the wisdom and devotion and loyalty of our fathers during this decade to settle and establish forever these three great fundamental institutions. By the beginning of the year 1840, the Convention is giving much attention to the work of State Missions. Dr. Samuel Waite reports to the Convention in 1840 as follows:

“I may, however, remark in passing, that additional acquaintance with the churches in the State only confirms me in the opinion, long since expressed, that nothing is wanting to secure the genuine co-operation of our churches, in behalf of all the objects of the Convention, but correct information. This is proved by facts. In many sections of the State, where ten years ago the most ridiculous things were said and believed, in regard to the benevolent institutions of the day, correct sentiments now prevail, and as a natural consequence, suitable efforts are now made. It was not in my power to devote

the whole of the past year to the business of my agency. I visited Duplin, Bladen, Columbus, Brunswick, New Hanover, Wayne, Johnson, Cumberland, Greene, Pitt, Edgecombe, Nash, Halifax, Warren, Granville, Person, Caswell, Orange, Guilford, Chatham, Randolph, Davidson, Rowan, Mecklenburg, Iredell, and Davie."

In 1841 we find an evidence of the intense interest in State Missions by the following quotation from the Minutes:

"The following brethren, in consideration of the deficiency of funds, in the Home Mission Department, have loaned to the Convention the sums annexed to their names, to enable the Convention to pay to its missionaries all that may be due them. James Dennis, \$10; Alfred Dockery, \$10; R. T. Sanders, \$10; W. H. Jordan, \$10; Ransom Sanders, \$10; T. B. Barnett, \$10; Dr. G. C. Moore, \$10; N. A. Purifoy, \$5; R. D. Bumpas, \$5; John Y. Wilkerson, \$5; R. McNabb, \$10; and George M. Thompson, \$10. The above sums to be returned to those persons, who have loaned them or their assigns, from the Home Mission Fund, at the next session of this body."

By 1843 the opposition to the Baptist State Convention and its agencies and institutions, is slowly but surely dying out. Rev. N. A. Purifoy was the Agent of the Convention for this year. He reports as follows:

"There appears to be but little opposition to the objects of the Convention, and but very little doing in favor of them. I, however, endeavor to stir up the minds of the brethren and friends on the subject and some have promised to contribute to the objects of the Convention."

At the meeting of the Convention held in Raleigh in 1845, we find this interesting resolution:

"The following resolution was offered by Rev. E. L. Magoon, and after explanatory remarks by the mover and J. M. Peck, it was unanimously adopted:

"Resolved, That this Convention cordially approved the formation of the Southern Baptist Convention, and the appointment of a Foreign Mission Board in Richmond, Va., and a Home Mission Board at Marion, Ala., and that we recommend the churches to contribute to their funds."

At this Convention, a resolution was adopted approving the formation of a Western Baptist Convention, auxiliary to the Baptist State

Convention of North Carolina. This grew out of the zeal of the brethren of that day for the more intensive evangelization of Western North Carolina. For several years following, the minutes of the Western Convention are printed with the Minutes of the Baptist State Convention.

With the beginning of the decade of 1850, there is manifest greater concern for the work of State Missions. Taken all in all, we would say that the ten years preceding the outbreak of the Civil War, were the greatest years in all the history of the Convention for real constructive foundation work.

As an evidence of this fact, we give in some detail the work undertaken by the Convention during this decade. At the session of the Convention in 1851 and 1853, the Convention manifests great concern over the fact that Baptist work has not been established in the towns of Salisbury, Charlotte, Wadesboro, Mocksville, Statesville and other towns in Piedmont Carolina. There are many references to the fact that suitable missionaries cannot be found within the bounds of the Convention for the occupation of new mission territory. Several times, we are told, correspondence is opened with various brethren in Virginia and the states further north looking toward their settlement in North Carolina. At a quarterly meeting of the Board held at Wake Forest College in 1854, a letter was read from Eld. Robert B. Jones, accepting the appointment previously tendered him, to preach two Sundays in the month in the town of Charlotte. We are told a church has been constituted during the year, and that a few have been baptized, and a sufficient amount of funds raised to build a comfortable house of worship. The house is now under construction and will soon be completed. At the same meeting, Eld. J. J. Jones was appointed to preach twice a month at Goldsboro. We are told that Goldsboro is a prosperous and rapidly growing town and should be occupied as speedily as possible. We have there a small church but no house of worship.

At a meeting of the Board held January 20, 1885, Eld. Haynes Lennon was appointed to preach one Sabbath in each month in the town of Lumberton, and he accepted the appointment and began his labors at that place. At a meeting of the Board held on June the 15th, 1855, Eld. B. F. Marable was appointed to preach weekly in the town of Greensboro until the end of the present year. He

declined the call and no person was found to occupy that important field for the year. At this Convention the committee is lamenting the fact there is such "destitution of the Gospel, especially in towns. We have neglected the towns, though we have done a great deal in the country. There are so many towns and villages in our State destitute of Baptist preaching that the Convention would do well to attend to them all together and leave the country to be provided for by the associations. Many towns and villages are destitute, and among the number are Greensboro, Salisbury, Beaufort, Chapel Hill and Washington. These towns ought to have a preacher immediately to spend half of his time at each place." The report is signed by Elias Dodson.

It is rather surprising to find that the Convention is doing a great deal of Mission work in the Chowan Association as late as 1855. Elders J. B. Webb, Etheridge, and Delbridge, are under appointment by the Convention. They have labored seventy-two, forty-one and sixty-five days, respectively, in the Chowan Association. They had baptized a total of sixty, and traveled a total of about 2,300 miles. Elder Webb had received for his services \$13.00 and \$2.96 for expenses; Elder Etheridge had received \$12.50 and \$1.70 expenses; while Elder Delbridge had received \$3.64 for his services and \$3.75 for expenses. The Convention was indebted to these three brethren, we are told, in the sum of \$157.16.

At the session of the Convention in 1855, a collection was taken on Friday night for Foreign Missions totaling \$190.00. On Saturday night a collection was taken for State Missions totaling \$232.00, and on the same night a collection of \$339.40 was taken for Education. The Treasurer, James S. Purifoy, gives in great detail his report for the year.

The Convention met in the First Church, Raleigh, on March 5-10 inclusive, in 1856. By all odds, this was the greatest session of the Convention ever held up to that time. Eld. Jas. McDaniel was President of the Convention. We quote as follows:

"After reading a portion of the Scriptures, the President addressed the delegates present in a very pertinent manner, by giving a syllabus of the history of the Convention, from its formation to the present time. He adverted with much feeling to the fact that he was the only member present of those who were at the formation of

the body. His co-laborers in that work, which he regarded as one of the happiest incidents of his life, had gone to their rest above. It might be that the spirits of the Heavenly world were permitted, like Moses and Elias, upon the Mount of Transfiguration, to revisit the scenes of their former toil; not to partake of their sorrow, but to rejoice in their success; and if so, the names of a Meredith, a Finch, and others might not be so far from the places they visibly filled in that very church ten years ago; and if so, and their voice could be heard, they would say, 'Toil on, brethren, in your Master's Cause.' He exhorted the Convention to fidelity, in view of the shortness and brevity of our lives."

At this session of the Convention, much emphasis was laid upon the importance of the three great objects about which our brethren were concerned at that time; viz.: State Missions, Education and Foreign Missions. Dr. Thos. E. Skinner, writing about that Convention on January 1, 1896, says it was the greatest money raising meeting of the Convention ever held. The sum of \$44,000 was pledged for the endowment of Wake Forest College, every dollar of which, according to Dr. Skinner, was paid. At the same meeting, a collection was taken to pay off the indebtedness of the meeting house of the First Church, Raleigh, totaling \$18,750.00. A collection for the Home Mission Board at Marion, Ala., was taken amounting to \$416.28. A collection for Foreign Missions was taken totaling \$637.50. Dr. Skinner says a total of \$64,684.30 was given at that meeting of the Convention for the various objects mentioned above. The following resolution was offered by Professor Wingate and after most interesting addresses by Elders Wingate, Poindexter, J. L. Pritchard, and others, was adopted as follows:

"Resolved, That we have heard with pleasure of the plan proposed by the Board of Trustees of Wake Forest College, to raise an unencumbered fund of fifty thousand dollars for the endowment of Wake Forest College."

In this great offering for the endowment of Wake Forest College, Chas. W. Skinner and R. Felton gave \$5,000 each; Thos. E. Skinner, \$3,000; J. S. Purifoy, C. Wooten, C. D. Ellis, W. M. Wingate, T. W. Tobey, each gave \$1,000; while J. J. Jones, A. M. Lewis, Job Carver, R. B. Jones, John Mitchell, Mrs. H. C. Bell and R. McDaniel gave

\$500 each. C. W. Skinner, Jr., gave \$750. Truly this was a great session of our Convention and stirs one's blood even to this day to read about it.

Brother Elias Dodson is still a missionary of the Convention at large and one item of his report for this year of 1856 is very interesting: "My salary for 1856 is \$300 nominally. After deducting \$50.00 for the deep snow last winter, railroad and plank road expenses, ferrages, tavern bills, and other time lost, my real salary will not be much more than \$200.00.

As a further evidence of the zeal of our brethren at this Convention for the work of State Missions, we quote as follows:

"Your Committee feel, however, that they cannot refrain from urging the necessity of cultivating the town of Greensboro as a point of first importance. Also, if the men and means can be obtained, the town of Wilson, in the county of Wilson, the town of High Point, in the county of Guilford, the town of Winston, in the county of Forsyth, and the town of Beaufort, as points justly inviting the benevolent sympathies of your body."

We come now to a most interesting and critical period in the life of the Baptist State Convention of North Carolina. The decade covered by the period from 1860 to 1870 is taken up almost entirely with the fearful struggle of the Civil War and the aftermath of reconstruction. The Board of Managers formally voted to discontinue all State Mission work during the Civil War, except work among the soldiers. A special Board was constituted known as the Colportage Board for the purpose of preaching among the soldiers, distributing Bibles and literature, and otherwise helping in every way possible to win the war. At the session of the Convention held in Raleigh, November 13, 1861, the following resolution was adopted after addresses were made by Elder A. E. Dickinson, General Superintendent of Colportage in Virginia, and Elders R. B. Jones and A. Broadus. We are told that the address of Superintendent Dickinson "was replete with facts and sterling incidents calculated to move the heart of every Christian patriot." A collection of \$150,000 was taken, and the following resolution was adopted:

"Resolved, That the Colportage Board of this Convention be authorized and directed to coöperate with the Sunday School Publication Board of the General Association of Virginia in the work of col-

portage among the soldiers in such a way as may be found practicable." From this time on throughout the entire period of the Civil War, the entire thought and energy of the Convention is given over to the work among the soldiers. Dr. N. B. Cobb, of blessed memory, was elected Superintendent of the Colportage Board. A number of brethren were employed and sent to Virginia, and to other soldier camps to preach to the North Carolina men. During the year 1863 the following brethren were under appointment of the Baptist State Convention for service among the soldiers: Elders W. R. Gwaltney, P. Oliver, John Ammons, A. B. Irvin, W. A. Barrett, V. N. Seawell, J. B. Chavis, P. D. Gold and J. H. Yarborough. The reports of Dr. N. B. Cobb, Superintendent of Colportage during the war, are great treasure houses of valuable information about the part North Carolina Baptists played in the religious activities among the soldiers during the Civil War. We find in the minutes of 1865 the statement that from April 9, 1862, to April 14, 1865, the sum of \$74,610.62 was contributed by the Baptists of North Carolina for army colportage. This amount passed through the hands of the Board of Missions, and does not include large amounts given to other boards. We believe we would be safe in saying that the Baptists of North Carolina, for the four years of the Civil War, out of their poverty, gave not less than \$100,000 for the work of colportage and evangelism among the soldiers.

Beginning with the year 1871, we have come to a new era in our State Mission work. The war has been over six years, and the fearful days of reconstruction, which brought a blight to North Carolina even worse than the blight of the Civil War, are fast drawing to a close. The Convention of 1871, meeting in Charlotte, is all aglow with optimism, and is very zealous in making plans for carrying the Gospel to every nook and corner of the State. The Mission Board reports, through its Corresponding Secretary, Dr. J. D. Hufham, that they have sent two missionaries into the Pamlico field. They labored at Goldsboro, Snow Hill, Greenville, Washington, Plymouth, Cedar Branch, Williamston, Parkers Chapel, Scotland Neck and other points. They baptized 43 persons, a church was organized at Williamston, and the brethren are making an effort to build a house of worship. Elder W. R. Gwaltney is laboring as missionary at Hillsboro and Chapel Hill. The church at Chapel Hill

has enjoyed a season of revival and seven persons have been baptized during the year. Elder F. M. Jordan has labored at Company Shops (Burlington), Salisbury, and has preached regularly at Winston. At this place he has baptized several persons and organized a church now numbering 21 members.

Elder J. B. Richardson has been laboring at Greensboro, preaching three Sabbaths each month. Elder H. A. Brown has been engaged as missionary in the Beulah Association. He has labored in several meetings and with good results.

Elder J. K. Howell has been preaching at Lincolnton and Hickory Station.

Elder Howell, of the King's Mountain Association, reports that there is great destitution in that association, and that they could not send the Gospel to a place that needed it more.

As we read the minutes of the Convention for 1871, we are compelled to feel something of the gladness and joy with which the Convention is entering upon the great task of giving North Carolina the Gospel of the Lord Jesus. After a period of sixty years, we face today in North Carolina many of the problems and difficulties faced by our fathers in 1871. As an evidence of this fact, I quote you, without comment, a resolution introduced by J. H. Mills and adopted by the Convention.

"Resolved, That we respectfully and affectionately commend to the consideration of the churches:

"1. The propriety of making their houses of worship comfortable and attractive.

"2. The importance of assembling the men and the women, as well as the children, every Sunday, for the study of the Bible.

"3. The advantages of permanent pastorates, and the disadvantages of annual elections.

"4. The duty of paying pastors such salaries as will enable them to purchase the books they need, and to study the subjects on which they impart instruction."

The same spirit of optimism and expectancy pervades the session of the Convention of 1872, which met at Fayetteville. The Secretary reports that thirty-eight missionaries had been engaged during the year. They were distributed among the associations as follows:

One in the Chowan, two in Pamlico, two in Raleigh, one in the Tar River, eighteen in the Cape Fear, two in the Eastern, two in the Beulah, three in the Catawba, three in the Kings Mountain and three in the Yadkin. Preaching had been maintained by the Board at such points as Elizabeth City, Plymouth, Williamston, Tarboro, Weldon, Littleton, Company Shops, Greensboro, Winston, Salisbury, Statesville, Morganton, Hickory Station, Lincolnton, Jacksonville, Swansboro and other places. Points had been occupied in country neighborhoods too numerous to be mentioned. In the Cape Fear Association alone six churches have been organized by the missionaries. A total of \$8,295.13 was given for State Missions.

The Minutes of the Convention for that year gives the total number of Baptists in North Carolina at 106,062 and the Methodists at 59,044.

In 1880 the Convention met in annual session at Greenville, N. C. The report of the Mission Board is a very lengthy document, going into great detail with reference to our Mission work. Brother John E. Ray is the Corresponding Secretary at \$10.00 per month. He gives only a part of his time to the work. The Board has opened work at Dallas, in Gaston County, at Mt. Airy, Newton, Morganton, Mooresville, High Point, Waughtown, Marion, Monroe, Rocky Mount, Nashville, and many other points. Elder J. D. Hufham is reported as doing a great work at Jamesville, Hamilton, and Williamston. "Still further up the river is Elder R. T. Vann. He has done a grand work at Conococtary, Weldon, Halifax and Enfield. Of Conococtary Church he says, "It is in beautiful condition. Three evergreen Sunday-schools, and two weekly prayer meetings. Weldon has gone to work toward providing for her pastor next year. She will raise \$100 for this object."

At this Convention (1880) Dr. Waite states that when the Convention was organized, there were fourteen associations, and about 15,000 Baptists in the State. He says, "There are 180,000 Baptists in North Carolina of whom not more than 80,000 are constituents of this Convention. 20,000 belong to the Western Convention which comprehends the sixteen counties West of the Blue Ridge, and the Convention of Colored Baptists of the State embraces thirty-two associations and probably 80,000 communicants. Truly a marvelous growth in 50 years!"

In 1887, Dr. C. Durham was elected Corresponding Secretary and was the first one to give all of his time to the work of the Convention. With the beginning of his administration, a new era of progress and enlargement dawned for North Carolina Baptists. A more aggressive and militant program of State Mission work was launched. The total amount raised for State Missions that year was \$11,454.04. Dr. Durham began his administration with a debt of \$585.98.

The Convention met in annual session in Shelby in 1890. The State Board reported 104 missionaries employed that year—doubtless the largest number ever engaged up to this time. The names of the missionaries are given, but time and space forbid that we should go into any detailed mention of these heroes of the faith. However, we must tarry long enough to say that J. F. Love is reported as a missionary in the Atlantic Association.

In 1893, at the Convention in Elizabeth City, Corresponding Secretary C. Durham reports that during the past decade the churches have given and the Board has used, \$103,947.32 in State Missions. This does not include more than double this amount put into houses of worship on Mission Fields. In the past decade, the churches have given and the Board has forwarded to the Home and Foreign Boards in Atlanta and Richmond, for mission work in this and other countries, \$102,243.62. The number of missionaries employed by the State Board is 105, the number of churches is given at 1,238, Sunday-schools at 1,000 and number of church members 153,648. Corresponding Secretary Durham is putting on an aggressive and far-reaching program of State Missions.

At the meeting of the Convention in Greensboro in 1895, Dr. C. Durham, the great Missionary Statesman, has been called to his reward on high, and Rev. John E. White, pastor at Edenton, was elected Corresponding Secretary. An objective of \$15,000 for the year 1896 was adopted.

At the session of the Convention held in Raleigh in 1900, Dr. John E. White resigned as Corresponding Secretary and Rev. Livingston Johnson pastor of our church at Greensboro, was elected as his successor. At this Convention, Secretary White reported 167,000 white Baptists, 1,653 churches, and 900 Baptist preachers in the Convention. At this Convention we have the first mention of the "Indus-

trial Movement" in North Carolina. The report says that North Carolina has more cotton factories than any state in the Union except Massachusetts. Dire prophecies are made as to the probable conflict between capital and labor in North Carolina. It is estimated that there are 100,000 people in the State who are dependent upon factories for a living, and the Board has only eighteen missionaries who are giving their time to this phase of the work.

Time forbids that we should go into further detail concerning the growth and development of our State Mission work. Secretary Livingston Johnson served from 1900 to 1915, Walter N. Johnson from 1915 through 1920. When the Convention met in Raleigh in 1900, thirty years ago, we had 166,098 church members, 1,668 churches and baptized 7,645. We gave to all objects, including home expenses, \$226,598.33.

For the year 1929, the minutes show that we have 397,026 church members, 2,307 churches, while the gifts for missions and benevolence total \$795,797.80, and for local expenses \$3,018,802.21, making a grand total given for all objects of \$3,814,600.01.

Thus in broadest outline, we have traced the growth and development of our State Mission work from 1830 to the close of 1929. Surely we can erect our Ebenezer and say with Samuel: "Hitherto hath the Lord helped us."

THE CONTRIBUTION OF NORTH CAROLINA BAPTISTS TOWARDS THE EVANGELIZATION OF THE REGIONS BEYOND

By J. CLYDE TURNER



J. CLYDE TURNER

The small group which led in the formation of this Convention one hundred years ago was composed of men who refused to be confined in their Kingdom service to any community or state lines. "The field is the world" was their slogan. In fact, the records show that it was their zeal for the evangelization of the regions beyond that led them to the organization of the Convention, for they realized that they could not make much progress in the evangelization of the world until there was an adequate base of supplies. There was a passion in their hearts for the evangelization of their

own State in order that, through it, they might reach out to the ends of the earth.

And what has been the contribution of the Baptists of North Carolina toward the evangelization of the regions beyond during the one hundred years of their organized effort? The answer to this question centers around two words, men and money. For the evangelization of the world God has gotten most of His money from the towns, and most of His men from the country. The regions beyond fall under two divisions, the homeland and the foreign fields.

I. THE HOMELAND

What contributions have we made to the evangelization of our country beyond the borders of our own State? It is more difficult to secure adequate information concerning this part of our work than it is concerning the foreign fields, so the facts I shall give are suggestive rather than exhaustive.

1. Our contributions in money. Our largest gifts have been made to the work of the Home Mission Board. Since the organization of the Southern Baptist Convention in 1845 we have given \$1,209,793

to this agency, and in this way we have had part in all the work which the Home Mission Board has accomplished.

But there have been gifts of money to other agencies and institutions the amount of which cannot be definitely ascertained. The Seminary at Louisville has received liberal support from our people. Other institutions have received their share of the money contributed by North Carolina Baptists. We wish that the amount might have been larger, but we are not altogether ashamed of our record.

2. Our Contribution in men. Here again we are unable to secure all of the facts. Only the records kept in Heaven can reveal the number of men and women who have gone from our State to serve the Kingdom in other states, and any effort to call names exposes us to the danger of omitting some of the greatest.

A casual investigation of our history reveals some outstanding names. Through the kind assistance of Dr. Paschal, of Wake Forest, I am able to call the names of some of these.

Henry L. Graves. Brother Graves was born in Caswell County and educated at the University of North Carolina, from which institution he graduated in 1834. He served as tutor in Wake Forest College for several years, and then, after a brief sojourn in Georgia, he settled in Texas, where his greatest work for the Kingdom was done. He was chosen as the first president of Baylor University, and was also the first president of the Texas Baptist Convention. His wise leadership had much to do with the organization of the work of the denomination in that great state.

John Armstrong. We find this name occupying a prominent place in the early years of our own Convention. It was he who served as its first Corresponding Secretary. Later he became Professor of and was pastor of the church at Columbus until his death. He was recognized as the ablest Baptist preacher in that State.

R. B. C. Howell. Dr. Howell was born in Wayne County and received his education at Columbus College, Washington, D. C. For eleven years he was pastor in Norfolk, Va. In 1834 he was called to Nashville, Tenn., where he led in the building of the First Baptist Church, gathering together a membership of more than five hundred. Next we find him in Virginia as pastor of the Second Baptist Church of Richmond. Leaving there in 1857 he returned to Nashville where he remained until his death. Dr. Howell was easily considered one of the most learned and eloquent preachers of his day. For many

years he served as President of the Southern Baptist Convention and had a large part in molding its policies. Several books of denominational interest came from his fertile pen.

When we come to more recent history we find names, the mention of which awakens tender memories in many of us. I think of A. C. Dixon, who stood in the heart of some of the great cities of this country and proclaimed the Gospel with eloquent tongue, crowning his work as pastor of Spurgeon's Tabernacle in London. I think of F. C. McConnell, that princely man of God, who left our State in his youth and became the herald of the Cross in some of the leading churches of the South. I think of Junius Millard, that genial soul, who gave himself to the service of the Master in the cities of Baltimore and Atlanta, and who, when overtaken by ill health and warned by his physician that he could not preach and live, answered, "Then I'll preach and die." I think of a host of others who went out from us and carried the banner of the Cross in all parts of our land.

A survey of the field today shows North Carolina men occupying some of the most important pulpits of the country. The First Baptist Church of Washington, D. C., the First Church of Savannah, Ga., the Second and Tabernacle Churches, of Atlanta, the First Church of Miami, Fla., the First Churches of Knoxville and Nashville, Tenn., the First Church of Dallas, Texas, and many other large churches too numerous to mention, are all served by men who were born and reared in North Carolina. Five North Carolina men are to be found on the Faculty of the Seminary at Louisville, and two on the Faculty of the Southwestern Seminary at Fort Worth. At least four are serving as college presidents in other states, and a large number are to be found on the faculties. In addition to all of these, there is a vast throng of consecrated men and women who have gone from our State and are serving faithfully in the work of the Kingdom in other walks of life.

II. THE FOREIGN FIELDS

We have a fairly accurate record of North Carolina's contribution toward the evangelization of the lands beyond the seas.

1. *Our contribution in money.* Prior to 1845 North Carolina Baptists contributed \$6,518 to Foreign Missions. Since 1845 the total

contributions amounted to \$2,609,563. More than half of this amount has been given during the past ten years. The high mark was reached in 1921, when the total gifts were \$282,826. There has been a gradual decline since that time, the gifts last year totaling only \$131,621, or less than half of the amount contributed to this cause in 1921. We offer many reasons for this falling off, chief of which is the financial depression which has swept over the land. And yet our churches spent \$1,100,000 more for local expenses in the year 1929 than they did in the year 1921. In other words, our churches gave more money in 1929 than they did in 1921, but in 1929 we kept a larger part of it for ourselves. We have spent it in the erection of costly houses of worship and in enlargement of our local work.

When Cuba was fighting for her freedom from Spanish oppression, a New York publisher donated \$2,000 to purchase a beautiful gold-handled sword for the President, General Gomez. A newspaper correspondent was commissioned to make his way through the Spanish lines and deliver this sword. When it was handed to the General, he was standing in the midst of his poorly clad and badly equipped army. When he took the sword and realized the money that had been spent on it, he burst into tears and flung the golden gift from him. "To think," he cried, "that Americans have spent money on silly ornaments like this when my army is desperate for clothing and ammunition!"

When the Christian people of this country cut down their gifts to Missions, and spend princely sums on the erection of church buildings, and present those buildings in dedication to Christ, I wonder if He does not feel much like the Cuban President. I wonder if He does not say, "To think that My people have spent all of this money on themselves while my soldiers on the far-flung battle line are breaking under their burdens, mission stations are being closed, and the world is dying without a Saviour!"

2. *Our contribution in men.* During the one hundred years of our history thirty-seven men and forty-five women have gone from our ranks to serve Christ in foreign fields. Of this number twelve have died, twenty-seven have resigned, and forty-three are still in the service. They have worked in nine countries, China, Japan, Africa, Roumania, Italy, Mexico, Brazil, Argentina, and Chili. China has claimed the largest number, fifty-six of the eighty-three having chosen

that field. This is probably due to the influence of Matthew T. Yates who was the first to go from our midst to serve Christ in other lands.

No presentation of North Carolina's contribution to the evangelization of the regions beyond would be half-way complete without some mention of this great man of God, though the thrilling story is known to every intelligent Baptist.

On a farm eighteen miles west of Raleigh, Matthew Tyson Yates was born, January 8, 1819. As a lad he attended Mount Pisgah Church and was converted at the age of fifteen years. Soon after his conversion he read the memoirs of Mrs. Judson and his young soul was greatly stirred over the condition of the heathen world. Listen to his own words, "Frequently did I weep for hours, while following my plow or using my trowel, when I would reflect that the poor heathen, who knew nothing of Jesus Christ, the only Saviour of the world, must die and appear before God to be judged according to their work in this world." What a picture is that, an ignorant country boy, following his plow and weeping over a lost world!

This lad felt that God had a work for him to do in this world and so he determined to prepare himself to the best of his ability. He received his education, first at an old field school, then at Thompson's Academy, and finally at Wake Forest College. It was while he was a student at the Academy that he became convinced that God wanted him to preach. Near the close of his college course it became clear to him that his field was to be in a land beyond the sea. Upon his graduation he received a call from Alabama at a salary of \$2,000, an unusually large salary in those days, but he promptly declined and offered his services to the Foreign Mission Board at a salary of \$750 a year.

On September 27th, 1846, Mr. Yates was married to Eliza Moring, a cultured young woman of Chatham County, who shared with him his life dreams. The following year the young couple sailed for China, arriving at Shanghai after a voyage of five months. These two young strangers ignorant of the language, the place and the people, set up their home and began the task of laying the foundation of our missionary work in Central China.

Time does not permit me to tell of those long years that followed. Through difficulties and dangers these two servants of Christ remained at their post, ever pleading with the people back home for

reinforcement. Those appeals went long unanswered. Civil War in this country even cut off all communication with their base of supplies. During the years immediately following the war the people of the South were so poverty stricken that they were unable to send much in the way of financial support. But these courageous souls never faltered in their work. The spirit of the man was manifest in the words he spoke to Brother Herring a short while before his death, "The people at home want men to die on the field and I am going to lay the foundation." Accordingly, on March 17, 1888, the great soldier of the Cross fell asleep in Jesus and his body was laid to rest in the land he loved. Six years later Mrs. Yates followed her husband to her reward.

Up to the time of the departure of Mr. and Mrs. Yates for China, interest in foreign missions among the Baptists of North Carolina was at a low ebb. There was open hostility on the part of many, and indifference on the part of nearly all. But the going of these two from our midst kindled the fires. The flame did not burn very brightly, to be sure, and during the stressful years during and following the war it almost went out. But the urgent appeals of Dr. Yates through letters, newspaper articles, and personal visits to the homeland, rekindled the fires.

It was nearly forty years after Dr. and Mrs. Yates went to China before another went from our State to join in the work. In 1885 Mr. and Mrs. R. T. Bryan and Mr. and Mrs. D. W. Herring answered the call of God and the pleadings of Yates. Others soon followed. The heart of the old missionary was greatly cheered. In a letter to a friend he said, "North Carolina is doing well, having six representatives in China, and another at Wake Forest, who will soon come to the front. The influence of my Alma Mater will go on through the ages. Her endowment ought to be doubled. I'll be one of two hundred to do it within five years." May the sons of Wake Forest hear that call of their great missionary, and catch his spirit in this day of our Alma Mater's need.

Between 1888 and 1899 thirteen men and women went from North Carolina to China. Today there are thirty-eight missionaries from our State working for Christ in that great country. Lack of space does not permit me to call their names. But I must mention R. T. Bryan who labored with Yates in the closing years of the

great missionary's life, and who still stands as a witness for Christ in the land of Yates.

But other lands have not been forgotten. In 1854 A. D. Phillips went to Africa, followed in 1888 by Mr. and Mrs. C. C. Newton. Today Mr. and Mrs. J. C. Powell are our lone representatives in that great dark continent. We have sent only one missionary to Italy. Three have served in Mexico, three in Brazil, four in Japan, two in Argentina, two in Roumania, and one in Chili.

And what shall I say more? For the time would fail me to tell of Herring, and Britton, and Tatum, and Bostick, and Green, and Crocker, and Newton, and a host of others who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens. To that company of heroic souls who have labored and passed on to their places in that great cloud of witnesses, and who look this way today, we would solemnly promise that we will go on building on the foundations which they laid in sacrifice. To those forty-three devoted men and women who have gone out from our midst and stand for Christ in the lands beyond the seas, and who have cried in vain to us for help, we would pledge a new consecration to the cause for which they have given their lives. To those fine young men and women who are knocking at the door of our Foreign Mission Board, saying, "We heard the call of God, and we heard the call of a lost world, and we want to go," we would say, "In the Name of God we will see that your cherished dreams shall come true." To Him who is the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God, to Him who after He had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting until His enemies be made His footstool: to Him who loved us and washed us from our sins in His own blood, to Him, our Saviour and our Lord, we would pledge our hearts, our lives, our possessions, that His way may be known upon the earth, His saving health among all nations.

GROWTH OF A HUNDRED YEARS IN SOCIAL SERVICE

BY M. L. KESLER



M. L. KESLER

The day the Baptists of North Carolina organized the Convention, every form of service in the program of Jesus became a possible object of that body. Half this period passed before definite social service took on organized form. The very interesting fact for this occasion is, that Baptists were leaders especially in providing homes for dependent children. J. H. Mills, one of the outstanding Baptists of a hundred years, in 1873 offered the resolution in the Grand Lodge of Masons at Oxford, establishing that institution. That resolution would have been lost but for the deciding

vote of John Nichols, Grand Master, who was a Baptist. Dr. N. B. Cobb, a Baptist, made the first contribution to that institution. Another Baptist preacher, A. D. Cohen, was called to the aid of Mills at Oxford.

At the Baptist State Convention in 1864 a resolution was passed committing the Baptists to the task of aiding the children of Confederate soldiers, but Lee surrendered before the work could begin.

The outstanding expression of social service for this century for our people is the development of the orphanage and work for dependent children, and J. H. Mills is the towering human figure. "Every great institution is but the lengthened shadow of one man" is not altogether true in this case. Mr. Mills was surrounded by the giants of those days. Its origin was not a side issue, but the central and liveliest issue of the year 1884 among Baptists. Four men should be mentioned first in the early agitation. Dr. R. D. Fleming, on July 8, 1884, wrote his famous letter published in the *Recorder*. He had discussed this matter with his pastor, Rev. C. A. G. Thomas at Warrenton. Already Noah Biggs of Scotland Neck had suggested such an organization to his pastor, Dr. J. D. Hufham. Following

this, articles appeared in the *Recorder* from Dr. W. R. Gwaltney, Dr. C. Durham and Dr. Hufham.

In the Convention, which met that year in Raleigh, this was the absorbing topic. It was a battle of the giants including such names as Hufham, John C. Scarborough, J. M. Heck, C. M. Cook, F. P. Hobgood, A. G. McManaway, T. H. Pritchard, C. E. Taylor, W. H. Pace, C. Durham, W. R. Gwaltney and others. The battle raged on the floor of the Convention. Defeat seemed inevitable. The friends withdrew their resolution and formed outside the body the North Carolina Orphanage Association. C. E. Taylor, J. H. Mills, J. C. Scarborough, G. W. Greene, W. B. Clement, J. D. Hufham, W. R. Gwaltney, R. R. Overby and E. Frost were the charter members of the association. J. C. Scarborough was elected chairman, G. W. Greene secretary, and J. H. Mills was elected General Manager of the new enterprise. Scarborough, Mills and Clement were appointed a committee to select and purchase a site. No sites were offered them except for sale.

Thomasville was selected and Mr. Mills took charge January 12, 1885. Although there was intense interest aroused, the work was beset with difficulties sufficient to challenge the heroic soul placed at the front. It is significant that this institution was cradled in a storm, that the first General Manager was of the rugged type, withal a man of rare ability and culture, and with a tender love for children, especially the unfortunate. There was to be no soft pedaling, no whimpering over "poor little orphans," but the strong appeal, straight from the shoulder. Its beginnings and the man placed this initial stamp on the institution from the start and left it there. A contribution of one dollar made one a member of the association. Dr. C. E. Taylor gave the first dollar.

The first Annual Meeting was held at Thomasville under the famous Hickory tree August 5, 1885. The work of building began. From the Association there was appointed what was called the Visiting Committee composed both of men and women, which served in lieu of a Board of Trustees. Buildings, simple and primitive in style were going up and at the following Convention which met in Reidsville a committee was appointed to hear of the growing child outside the fold. Nobody objected and all was lovely. But the Orphanage was not reported to the Convention, as other objects were,

until after the Convention at Wilmington in 1907. Since that time it has been presented as other institutions. The first child was admitted on November 11, 1885. A new charter was granted in 1889 with the name Thomasville Baptist Orphanage, which was retained until the Convention of 1928 authorized the change to the Mills Home, in honor of its real founder.

Mr. Mills built the orphanage around the idea of the home, using the unit cottage system. He perhaps worked out the most complete unit cottage system yet employed by such institutions. The dormitory and the kitchen and dining room were separated after the old Southern idea. Each cottage had its own school room. The matron was governess or teacher of her cottage. Each one had its own garden, cow and pigs. Mr. Mills was far in advance of his day. In 1904 the Board decided to try the general dining room, but in 1922 and 1923 we went back to the old idea.

Another remarkable thing about the development is that the institution originated in and received by far its greatest early support from the Tar River Association, in the region where the Convention was organized and where we meet today, the largest territory of "Hardshell Baptists" in the State and perhaps in the South.

The work began on faith coupled with hard work. There was little money. It looked at one time that the enterprise would go under. Dr. Hufham took the field in 1897. After his appeal was heard over the State, no doubt remained as to its support.

The first appeal for support was made to the Sunday schools, since it was organized outside of the Convention. That became the fixed policy persisting through the years. No cause has ever been more cheerfully supported.

Early Mr. Mills saw the need of a paper. The first copy of *Charity and Children* was issued July 14, 1887. It was published at Thomasville but printed at Lexington. After a few issues the Visiting Committee decided to discontinue it. Mr. Mills was out of the meeting when this motion was carried, and went on publishing it in blissful ignorance. The committee reprimanded him for ignoring their order, whereupon he promptly handed in his resignation. Dr. Durham went to see him and healed the breach. At the following Convention in Durham, after stirring speeches by Dr. Hufham and others, a sum of four hundred dollars was raised, and the paper

went on. Various men edited the paper at short intervals. But the master hand of Mills was seen in the editorial column all the way. If Mr. Mills had done no more than name the paper, that alone would have been a great contribution. *Charity and Children* preëmpts the field of appropriate names. On September 1, 1895, Archibald Johnson, the present editor, came on the scene. Every issue of the paper from that day to this has been a page of our history for the past thirty-five years. It is the right arm of the institution, and one of the most widely read papers in the State, with a circulation of twenty-seven thousand.

In the early years it was decided to make the orphanage a home for aged ministers and their wives. During 1887, Rev. Jacob Utley and his wife became inmates. Within a year both of them died, and they now sleep in the little orphanage cemetery, over on the hill. Thus ended this enterprise. The support of aged ministers was undertaken by the Convention later, and this in turn was turned over to the Southwide Relief and Annuity Board at Dallas, Texas.

During the ten years of Mr. Mills' administration more than three hundred children had been cared for and trained. The equipment was meager compared with later time, but no better work has ever been done than during those years of struggle. But the great achievement was laying the work on the hearts of North Carolina Baptists, and not Baptists alone, for the other denominations followed this pioneer in service for dependent children.

In 1895 Mr. Mills was succeeded, as General Manager, by Rev. J. B. Boone. Mr. Boone was also a man of strong personality. He came with some years of experience as pastor. He was also an educator, at one time President of Judson College, at Hendersonville, N. C. He was a man of strong will power and endowed with unusual common sense. So he came well equipped for the task. He began on the foundation already so well laid. Mr. Boone was familiar with public school work, having had experience in Charlotte where he organized the first graded school organized in the State. So he proceeded to organize the school work on the graded system. This resulted in the erection of the first installment of the present school building. He gave much personal attention to the work of the school. It was a period of expansion. Four cottages were added during his administration, and the large dining room; also an industrial building

known as the Mills Memorial Building, and the General Manager's residence and Farmer's cottage. During this time a well 876 feet deep was bored and a complete water and sewerage system installed. This improvement made impossible a repetition of the typhoid fever scourge which preceded and hurried up this most needed improvement. The ten years of Mr. Boone's management were most fruitful in many ways. He developed a splendid organization. The school work was of high order and the affairs of the institution were handled economically and in a business like way. In a word, he stabilized the work of the institution and got its policies settled before the people. Mrs. Boone acted as Lady Manager. No more devoted worker ever graced so important a position.

In 1905 Mr. Boone was succeeded by the present General Manager, M. L. Kesler. The twenty-five years has witnessed world movements, bringing startling changes. Many of them have been brought about by scientific discoveries and inventions that have thrust us out into a new world with new demands. These invaded the orphanage as well as our homes. The physical equipment has been greatly enlarged and improved to meet the new and growing needs. Every old building has undergone considerable changes. Eight new dormitories have been built and two old ones rebuilt. So there are now sixteen dormitories on the grounds. An Infirmary of thirty beds was built by the women of the State. A large industrial building has been erected, used for wood working, shoe shop, and now houses *Charity and Children*, which has become a modern printing plant, doing a large amount of job work in addition to printing the paper.

A library of about four thousand volumes has been added. This is known as the "Noah Richardson Memorial."

For a number of years the school has been an accredited high school. In addition to the main school building a kindergarten department has been added, housed in a separate building, erected by Mr. and Mrs. C. L. Haywood.

The farm and dairy and poultry yards have been enlarged and improved to meet the demands of the increasing population.

Two almost radical enlargements have been made.

In 1914 we opened the eastern branch of the institution known as the Kennedy Memorial Home. This is in Lenoir County, near Kinston. This was the gift of Mr. and Mrs. W. L. Kennedy, and

consists of a farm of twelve hundred acres and the buildings that were on it. This is under the direction of the same board as the home at Thomasville and under the same general management, with a local superintendent. Four dormitories have been added there, a small infirmary, chapel, and other necessary buildings. With these four dormitories we now have in all 20 dormitories for children. There are 135 children there, these added to those at the home plant make 639 children. From the beginning five men have served as superintendents of the Home there: Hartwell Scarborough, Rev. G. L. Merrell, Rev. Theo. B. Davis, R. F. Hough, who after four years, went to take charge of the Baptist Orphanage in Virginia. He was succeeded by his brother, Rev. J. C. Hough, who is doing a fine piece of work.

The other enlargement is Mothers' Aid, by which the mother is helped in her own home, thereby saving the family from being broken. This is done in coöperation with the local church. This work began in 1921, and we believe, the first adventure made by an organization similar to ours. This work necessitated the employment of a field, or case worker. Miss Hattie Edwards has had charge of this work almost from the beginning. We have thus aided 678 and now have 275 with their own mothers. Every case is investigated before acceptance and then visited regularly afterwards. A check is sent monthly to the chairman of the local committee. So we have entered the larger field of family welfare in order to do a better piece of work in child welfare. It is a waste of time to argue about this; "Wisdom is justified of all her children."

Comparisons are sometimes odious, and nearly always misleading to thoughtless minds. But we venture to take some measurement of our growth. At the end of the first five years of Mr. Mills' administration the entire plant was worth only \$11,555.00. The entire property now is valued at considerably more than a million dollars. Two years from the beginning, the operating expenses for a whole year were only \$5,975.07. In 1894 salaries amounted to only \$2,954.29. In 1905 they amounted to \$5,325.97, and in 1928 they were \$51,962.97.

During that early period the average cost per child per month was \$4.00; now it runs around \$24.00. But it should be remembered that we are living better now and more things are included.

At the close of Mr. Mills' time 133 children were in the home, and 361 children had been received during the ten years. At the end of Mr. Boone's administration there were in the home 313 children, and 919 had been received from the beginning; now we have in the institution, counting the Kennedy Home, 639, and counting 275 cared for by Mothers' Aid, we have 914. And from November 11, 1885, to the present time, in the Home and by Mothers' Aid, 3,568 children have received the kindly and healing touch of North Carolina Baptists. Twenty-five years ago there were eight cottages for children, now there are 20. These are but figures, cold figures. To one standing by this stream of young life, coming, many of them, from lowly places and without hope, the procession moving on to a brighter and fuller life of opportunities and usefulness, cold figures are lost in the larger vision.

The development of the religious life of the children was perhaps more marked in the early days than at any time since. Bible study was emphasized, and worship in the chapel and in the cottages was faithfully observed. In 1886 Mrs. Frances Lea, of Caswell County, erected the little chapel which is now a part of the home of the Treasurer. This was built in memory of her little grandson. This chapel was soon outgrown and the school chapel was used. The present auditorium, erected in 1914, in honor of Dr. S. W. Little, is used for church worship. In 1891 the Orphanage church was organized. For many years the pastor of the Thomasville church served this church also. But for five years the church has had its own pastor, first Rev. E. N. Gardner, now Rev. John Arch McMillan. The church life for the workers as well as for the children has been quickened and enlarged. Every form of church activity and training is fostered. A unique and wonderfully alive missionary society has existed for many years. There are nine B. Y. P. U.'s, meeting every Sunday afternoon. The church has become the largest giver to the Co-operative Program in the Liberty Association, and many of the children are glad givers.

THE NORTH CAROLINA BAPTIST HOSPITAL

This healing enterprise took shape in the mind of Secretary Walter N. Johnson at the beginning of the 75 Million Campaign. He was instrumental in having set aside by the allotment committee \$100,-

000.00 for a hospital that might be built in the future. As there was no organization to look after it, Dr. Luther Little, J. M. Arnette and M. L. Kesler were asked to serve. This committee issued a call to the towns of the State that wished to bid for the institution. The committee's proposition was that no location would be considered that did not offer as much as \$100,000.00 and a site. The committee reported to the Convention of 1920, which met in Asheville, that a number of towns had made overtures for the hospital and were ready to meet the terms. The committee was continued with the addition of other names and designated a Hospital Commission with authority to select a site and build. Since Charlotte was in the race for the hospital, Dr. Little withdrew. The committee then stood as follows: Stephen McIntyre, J. M. Arnette, J. A. Martin, R. C. Dunn, and M. L. Kesler as chairman. Winston-Salem was chosen for its location. Ten acres of land were donated and the subscription vigorously pushed. The commission was authorized to add to its number local members to act especially as a building committee. These were: Gilbert T. Stephenson, A. H. Eller, B. F. Huntley, and J. W. Crews. At the Convention of 1921, at Rocky Mount, A. E. Tate and R. J. Bateman were added to the commission. The building was nearing completion when the Convention met in Winston-Salem in 1922. So the commission was dissolved and a regular board of trustees were appointed and charter secured. Dr. G. T. Lumpkin was elected Superintendent and took charge of the hospital January 1, 1923.

The cost of the plant and the equipment, including ten acres of land, was \$298,000.00. The allotment from the 75 Million Campaign only reached \$72,000.00. So the hospital began work with a debt of \$140,000.00. In the six years and nine months the hospital has been running the debt has been reduced to \$100,000.00, and a Nurses' Home has been built at a cost of \$47,500.00.

From the beginning the Woman's Missionary Union took a leading part in this enterprise, led by Mrs. J. J. Roddick, of Winston-Salem. The W. M. U. gave for furnishing rooms in the hospital \$20,000. They made possible the building of the Nurses' Home by giving \$25,000, over half its cost. The appointment of Mother's Day as a special occasion for contributions to the charity work of the hospital also originated with them.

Here is the record for the hospital for 6 years and nine months:

Full charity patients	1,766
Part pay patients	3,574
Full pay patients	8,517
<hr/>	
Total	13,857

The total amount spent for charity is \$187,000.00, about half of it given by the denomination. This is a standard hospital, so recognized by the American College of Surgeons, and by the American Medical Association. The Nurses' Training School is recognized by the American Nurses' Association. The school averages thirty-six pupils. The school is well equipped, and much of it furnished by the alumnæ of the school. This is a Christian institution and in addition to the standard amount of regular nurses' training, they take a course in the Bible of 108 hours. They also have their Y. W. A., and daily have their own appointed devotions. No institution in our midst is under better business management than our hospital at Winston-Salem.

This story briefly told, shows a marvelous growth and is but a prophecy of its glorious future.

RELIEF FOR AGED MINISTERS

At the Convention in Wilmington in 1886, a resolution, offered by J. H. Mills, was passed to "appoint a committee of five to mature and report, as early as practicable, a safe and judicious plan for assisting and relieving disabled and infirm ministers, and that this committee be requested to preface their plan with a sufficient statement of the duties of the churches to their worn out pastors and their families."

A committee composed of J. H. Mills, T. G. Wood, E. S. Alderman, C. Durham and C. B. Justice reported at the next Convention recommending that one collection be taken each year for this purpose, and also that the Western Convention be invited to join us in this enterprise as they had already been doing for the Orphanage.

The work of really organizing this board and beginning its work was not undertaken till 1890. This tedious delay may account for the

adventure of Mr. Mills at the Orphanage, in 1887, when Rev. Jacob Utley and his wife were cared for until they died.

Dr. T. H. Pritchard, at the Convention at Henderson in 1889, offered a report recommending that a Board of Trustees, consisting of nine members be appointed and that the Board be located in Wilmington. So the work began in 1890 with the following members, J. L. Stewart, J. S. Allen, J. T. Bland, L. R. Highsmith, W. A. French, J. C. Stevenson, and T. H. Pritchard, constituting the Board. Wilmington remained headquarters for only one year. One account gives D. L. Gore as President, and another Dr. Pritchard, with P. B. Manning as Secretary. The next year the Board was moved to Durham and Rev. C. A. Woodson served as Secretary. W. A. Albright was President of the Board. That year eight old preachers were aided and three widows. After moving to Durham, some pastor of the city served as President of the board until it was discontinued. Dr. W. C. Tyree served for many years, then C. J. Thompson and W. C. Barrett and others. Rev. C. A. Woodson served as Corresponding Secretary for four years. In 1894 Rev. J. F. McDuffie was elected and for sixteen years he did a notable service in keeping this object before our people.

He was succeeded by Rev. J. M. Arnette, who was at that time pastor at Durham. Brother Arnette was Secretary until this work was merged with the Southwide Board.

No man from the beginning did more to lay the work on the hearts of the people than he, both by tongue and pen.

The contributions to this cause were never large, but gradually grew from year to year. At the Goldsboro Convention, in 1891, E. K. Proctor, of Lumberton, moved that our churches be requested to contribute to the Relief Board as they did to other causes, and that a special Christmas offering be made for the old preachers. This grew into a beautiful custom. From the beginning it seems that 33 $\frac{1}{3}$ per cent of all money collected was set aside as an endowment fund. When the Relief and Annuity Board was organized as a Southwide agency it became evident that this agency had become a needless duplication in our Convention, so in 1920 at the Convention in Raleigh it was resolved that the Ministers' Relief Board be still continued, but that all contributions and interest be turned over to the general board at Dallas, Texas, and also that the North

Carolina beneficiaries be also turned over to the Dallas board. The local board was retained in order to hold the endowment funds.

The following year the Convention voted to discontinue the local board and turn the endowment over to the Baptist Foundation to be held in trust, and the income to be paid over to the Relief and Annuity Board.

The endowment fund, up to the 75-Million Campaign, amounted to about \$25,000.00. This amount and what accrued from that campaign was turned over to the Baptist Foundation, and is still in the hands of North Carolina Baptists, but held for the larger board.

The long list of beneficiaries or rather underpaid self-sacrificing servants of the churches cannot be found written on any earthly page, but their names are written in the book of life where no mistakes are ever made. The number from year to year varied from less than one dozen the first year to 68 old ministers and 67 widows—135 in all—last year, in North Carolina by the Southwide Board.

This form of benevolence comes under the head of Social Service by a misuse of terms and a misconception of a high privilege. It is a belated payment on a debt that should have been settled by others whom these faithful men have served. It furnishes us, however, the one great opportunity of paying a debt and of showing our appreciation of these old soldiers from whose shattered arms the sword has fallen.

SOCIAL SERVICE IN ITS WIDER MEANING

J. H. Mills appears in another field. At the Convention at Shelby, in 1890, he offered the following resolutions:

“Resolved, That the President of the Convention be requested to appoint a committee to suggest a suitable Board of Trustees with the following duties:

“1. To receive and hold in trust the tract of land offered at Pine Bluff for the founding and management of a school for the benefit of feeble-minded children.

“2. To receive and disburse in their discretion the money already offered, and which may hereafter be offered for the same purpose.

“3. To procure from the Legislature such charter as the scope of the work may require.”

Dr. C. E. Taylor, Dr. J. D. Hufham and W. A. Graham composed the committee. Dr. Taylor's report was in the form of the following

resolution: "Whereas there are many feeble-minded children in the State without provision for their education and training, be it, Resolved, That we regard the organization of an institution which shall have this end in view as a thing which is needed.

"Resolved, That we shall rejoice to see measures taken to organize such an institution."

Our Convention records do not show the nature of this offer of property at Pine Bluff, whether it was to the denomination or to the State. However, it does furnish evidence of denominational interest in the wider field of human need. The implication in Dr. Taylor's report is that the Convention was alive to the need of such an institution but did not favor it as a denominational enterprise.

Since 1914, a report on social service, as such, has been made annually to the Convention.

Prior to that time special committees made reports, or offered resolutions on temperance, prohibition or public morals.

Now, such a report has become a standing order, thus indicating some development of a social consciousness.

Baptists have striven so earnestly through the years to avoid any appearance of any union of Church and State, that they have shied off from a proper participation in some of the great movements for civic betterment.

But for the last fifteen years, these annual reports to the Convention have grappled with the great questions, prohibition, law enforcement, child welfare in all its phases, the preservation of the home, and social justice for the whole people. Dr. W. L. Poteat, member of the Social Service Commission for the Southern Baptist Convention, has contributed the larger part of these papers, which would be outstanding deliverances in any forum, and will be read with interest and appreciation a hundred years from now.

During the World War Christianity was reproached with the failure to prevent that bloody crime. We are now in the midst of social disturbances, if not soon helped, organized Christianity will be humiliated again with the same reproach. These are not merely economic and political questions, they are of great concern to us as Christians, and only in so far as we are really Christians will we take Christ into the midst of this troubled social order.

ONE HUNDRED YEARS OF BAPTIST SUNDAY-SCHOOL WORK IN NORTH CAROLINA: 1830 TO 1930

BY BERNARD W. SPILMAN



BERNARD W. SPILMAN

The modern Sunday-school movement under Robert Raikes and William Fox was only fifty years old when the Baptist State Convention of North Carolina was organized in Greenville in 1830.

Sunday-schools had been in operation in North Carolina in a haphazard way since about 1800. During the first thirty years of the Sunday-school movement in North Carolina, the schools were all independent of the churches and were organized in groups known as Sunday-school Unions—the schools being numbered without regard to any denominational affiliation.

The agency promoting the Sunday-school movement in America was the American Sunday-school Union with headquarters in Philadelphia. This union organized in 1824 from many local Sunday-school Unions became immediately an aggressive promotional agency and did much good in placing the Sunday-school idea before the people of America.

In the organization of the Baptist State Convention no record is left of any thought of the Sunday-school. But at the second session in 1831 a strong resolution was adopted committing the Convention to the Sunday-school work.

The next year, 1832, there was a National Convention of Sunday-school workers called by the American Sunday-school Union; this was followed by another in 1833. This so stirred the country that in the year 1834 the Baptist State Convention appointed a Sunday-school Committee to study the whole situation and report to the Convention. This committee consisted of J. Peele, of Potecasi; Q. H. Trotman, of Sawyers Creek; and John Pritchard, of Shiloh—all from the Chowan Association.

Soon after the organization of the Convention the American Sunday-school Union appointed Elder J. B. Ballard, of New Hope Baptist Church, County Line, Iredell County, as a Sunday-school Missionary to North Carolina. Elder Ballard was an active participant in the sessions of the Convention and thus brought to bear on the Convention his personality and enthusiasm for the work. He was later made chairman of the Sunday-school Committee and served in that capacity for some years.

The committee reporting through Elder Ballard in 1836 stated that Western North Carolina was then filled with Sunday-schools which were independent both of the Baptist churches and of the American Baptist Sunday-school Union.

Quite a significant resolution was adopted in 1837 in which a movement was launched to organize Sunday-schools on the various plantations among the slaves urging the owners of the slaves to take the initiative.

The Convention of 1843 adopted a report which recommended to the Sunday-schools the use of certain literature for the schools. Ripley's Notes on the Gospels, 1.25; Ripley's Notes on Acts, .75; Malcom's Bible Dictionary, .50; Nevin's Biblical Antiquities, .68. Two additional books were recommended. Since the schools were all divided into two sections, namely The Bible Class and the Sunday-school children the text books were Lincoln's Bible Class Book and Lincoln's Sunday-school Question Book.

This Convention also urged all persons to go either to the Sunday-school or to the Bible class. Another forward step was to ask the *Biblical Recorder* to establish a regular department of Sunday-schools in its columns.

It was the year 1845 which marks the first real forward movement in any organized way to promote Sunday-school work under organized Baptist leadership in North Carolina. John Mason Peck was at the Convention whose session was held in Raleigh. Thomas Meredith was the President of the Convention. A resolution was adopted ordering the organization of the North Carolina Baptist Sunday-school and Publication Society. In the earlier days it was thought necessary to organize a society for every type of work which was to be promoted. Hence at times the organization of societies to promote

Sunday-school work, Bible work, Publication work, Education, Historical research, orphanage work, etc. All of these were auxiliary to the Convention.

The North Carolina Baptist Sunday-school and Publication Society started with real enthusiasm. The Society immediately upon organization after the election of the other officers elected Elder W. Lineberry as the first Agent, the office which would now correspond to our Field Secretary or General Sunday-school Missionary. But Brother W. Lineberry threw a damper on the ardor of the brethren by declining to serve. The Society then elected Brother T. J. Valentine, of Yanceyville. He declined and the brethren quit for a while.

The Society established a book depository at Milton; had a meeting in connection with the Baptist State Convention each year and took it out mostly in talk for several years. Elder J. J. James, who was a missionary at a village in Piedmont North Carolina, named Greensborough, at a salary of \$100 per year, was the president of the Society. Brother James was succeeded in the presidency by Elder J. J. Finch.

In 1848, Brother W. W. Vass, of Raleigh, became Corresponding Secretary and the Society put in the field as the general Sunday-school man, Elder A. Roby, of Yadkin County. A new book depository had been opened at Fayetteville but was closed after a year or two of operation.

A new move was taken in 1849. The North Carolina Sunday-school and Publication Society and the North Carolina Baptist Bible Society decided jointly to employ a general man to represent both Societies. A joint Board of Control was selected and located in Raleigh. Rev. James P. Montague, of Granville County, was elected and took the field.

In 1851 it was decided by the two Societies to merge. They united under the name North Carolina Bible and Publication Society—leaving out the Sunday-school part from the name. The Board was then located at Wake Forest with Professor W. T. Brooks as Corresponding Secretary. Rev. James P. Montague again took the field but worked only one month and resigned. Rev. Calvin W. Bessent, of Jerusalem, Davie County, was elected and served during 1852.

Brother Bessent retiring, the Board elected W. C. Patterson, of Randolph County. His death soon after his election made it necessary to look elsewhere for a man. The Society selected Rev. L. C. Perkinson, of Warren County. This was early in the year 1854. So vigorously did Brother Patterson push the work during the short time that he was in the field that he collected for the work \$802.50. This set the pace for Brother Perkinson and he collected \$1,487.32. It was during the Convention of 1854 that the first delegate was registered in the Convention from a Sunday-school—the Sunday-school Juvenile Missionary Society of Fayetteville sent to the Convention W. B. Shemwell as a delegate. This practice continued for many years.

In 1856 the Society voted to consider certain changes in the plan of work. The recommendations were brought in at the annual session of 1857 and the work was all turned over to the Baptist State Convention with a binding agreement that the Convention should push the work. The resolution was adopted both by the Society and the Convention. A move was even made and pressed with vigor to buy a power press and launch into the publishing business. The motion was tabled. War was only a few months away.

The Convention seemed to have lost sight of the agreement. There was no agent placed in the field and during the Convention of 1858 there was not even a report on Sunday-schools. In the meantime colportage had a mighty impetus when Rev. Jas S. Purefoy was made Superintendent of this phase of the work. All colporters were to be Sunday-school missionaries. The story of the work done under the direction of Rev. J. S. Purefoy and later Rev. N. B. Cobb reads like a real romance. But that was not primarily Sunday-school work.

Rev. J. J. Lansdell entered the field as the Agent of the Southern Baptist Sunday-school Union in 1860 and did valuable work. But the war was at hand. The hearts of the men and women and what meagre funds they had turned to the battlefields on which the sons of North Carolina were fighting the battles for the Confederacy.

But even in the midst of the war, in the year 1863, the Baptist State Convention voted to create a Sunday-school and Publication Board. Elder J. K. Howell was elected Corresponding Secretary and began his work with vigor. During the closing years of the war,

1864, and the early part of 1865 so vigorously did Rev. N. B. Cobb push the colportage work and Rev. J. K. Howell the Sunday-school work that the records showed in the Convention of 1865 for colportage \$25,100.89 and for Sunday-school work, \$10,199.36.

The Sunday School Board of the Convention had published eight different text books for the Sunday-schools of 5,000 each—a total of 40,000 copies; it had produced a catechism for beginners and was moving splendidly with the work—then Sherman's army marched through Raleigh. It is best to let the slumbering memories of the occupancy of Raleigh by that army rest in oblivion. Brother Howell lost what he had accumulated—he resigned and Brother N. B. Cobb was asked to take charge of the shattered remains and do the best he could.

Then came the horror worse than war—the reconstruction period. After carrying on as best he could Elder Cobb gave it up February 1, 1866, and retired to a pastorate later in the year.

Seeing the utter collapse of the work so far as the Convention was concerned, some brethren under the leadership of B. W. Justice, of Raleigh, had organized the North Carolina Baptist Sunday-school Association. In 1868 the Convention assuming the debts of the old Sunday School Board turned over to this new organization the Sunday-school work for the Baptists of the State. Brother Justice was the first Secretary. He pushed the work with untiring vigor and made it go. During this year, 1869, he collected for the work \$2,580.96. In 1870 he gave up the work because he could not support himself unless he went to the churches for funds and he did not wish to go out and collect his own salary. In the year 1871 he was accidentally killed in Raleigh.

The Association employed Rev. John Ammons, who worked a few months, left the Association work with the Association owing him \$300.

At Charlotte in 1871 an attempt was made to take back the Sunday-school work and place it under the State Board of Missions. The motion was lost. This motion was made by Rev. R. R. Overby. Rev. J. D. Hufham moved that the Convention again take up the Sunday-school work and elect a board and locate it in Shelby. This motion prevailed.

In the summer of 1872 two Seminary students were placed in the field—Rev. A. F. Redd and Rev. J. B. Starke. They did good work. The Convention that year voted to place a full time Sunday-school Missionary in the field. The Board, which had been moved to Charlotte, elected Rev. N. B. Cobb, of Lincolnton, who had done such valiant service during the period of the war. He was guaranteed no fixed salary. He was to have a salary if he could get it. He did splendid work and received the sum of \$688.22 for his work. He was elected to the work December 26, 1872. He resigned his work January 28, 1875.

In April Rev. George W. Greene was elected to take the work. He began May 15, 1875. Brother Greene did good work but the call of the school room caused him to go in that direction and later in the same line of work in Canton, China, he did a great outstanding work for the Master.

Again the Sunday School Board turned to Rev. J. K. Howell, who had been at the helm when the war crushed the work. He was elected and began his career a second time in December, 1875. Times were hard, money was scarce and the work had been passed around in such a way that there was no stability to it. Brother Howell did his best, as good as any man could have done; but the Board did not get enough money to pay his salary. In 1876 the Board was again moved to Raleigh. Brother Howell resigned.

As the Convention of 1877 came on there was a young man living in Raleigh but recently graduated from Wake Forest College. John E. Ray was teaching in the State School for the Deaf, Dumb and Blind. The Board turned to him.

In connection with his work in the school he took charge of the office in the afternoons and gave a part of his summer vacations to the work.

The limits of this paper make it impossible to give even an outline of the work from this time on. The larger part of the story is devoted to that part of the work least familiar to this generation.

Let it suffice to say that the Sunday-school work was picked up out of the distressing condition in which it had been and was started on a career of splendid usefulness. When the story is written the ten years work of John E. Ray will be one of the bright spots in the Sunday-school history of North Carolina.

There were two boards in Raleigh: The Board of Missions and the Sunday School Board. When on February 1, 1878, Rev. J. B. Richardson resigned as Corresponding Secretary of the Board of Missions, the Board turned to the vigorous youthful secretary of the Sunday School Board and he became Secretary of both Boards. The Board of Missions paid him \$10.00 per month and the Sunday School Board paid him \$15.00 per month. The office rent a part of the time was free and a part of the time it was \$20.00 per year.

In 1885, Rev. R. T. Vann offered a resolution asking the two Boards to secure Brother Ray for full time. This was done and his salary fixed at \$1,000 per year to be paid \$500 by each Board. This arrangement was not to last long. In the summer of 1887, Brother Ray was elected Superintendent of the School for the Blind in Colorado. He resigned. On September 12, 1887, the Board elected Rev. Columbus Durham, of Durham, as Corresponding Secretary of the Board of Missions. On September 13 Brother Ray left for Colorado.

At the Convention in Durham that fall, the Board of Missions and the Sunday School Board were consolidated and became the Board of Missions and Sunday Schools. Dr. Durham set out immediately to organize the Sunday-school forces through a central State Convention for Baptist Sunday-school workers and through Sunday-school conventions in the district associations of the State.

In the Convention in 1890, a resolution was adopted instructing the Board of Missions and Sunday Schools to secure a secretary to take charge of the (1) Sunday-school work, (2) Colportage work and the (3) Sunday-school Supply Store.

Following the instruction of the Convention the Board on December 2, 1890, elected Rev. J. F. Love to the position. On January 14, 1891, he declined. On March 6, 1891, Dr. C. A. Rominger, a leading dentist of Reidsville, was elected. March 13 he declined. The same day the Board elected Rev. M. L. Kesler, then a student in the Southern Baptist Theological Seminary at Louisville, Ky. He accepted the work April 17 and began work June 15. He studied the field and pressed a vigorous campaign. But the delegates at the associations flatly refused to pledge to this department of the work. On November 6, just five days before the Convention was to meet in Goldsboro, Rev. M. L. Kesler resigned his work as Sunday-school Secretary.

A Baptist State Sunday-school Convention had been organized which seemed to be on a permanent basis. At the Baptist State Convention, Rev. J. W. Carter, of the First Baptist Church, Raleigh, introduced a resolution which was unanimously adopted urging the State Sunday-school Convention to take up the Sunday-school work in earnest and put a man in the field. Rev. J. D. Hufham offered a resolution instructing the Board of Missions and Sunday-schools to place a man in the field. Mr. N. B. Broughton offered a substitute instructing the Board to fill the place made vacant by the resignation of Rev. M. L. Kesler and inviting the State Sunday-school Convention to coöperate." The substitute was adopted.

A new force appeared which was destined to play an important part in the future of the work for Sunday-school efficiency through the centuries. Rev. J. M. Frost, D.D., the Corresponding Secretary of the newly created Sunday School Board of the Southern Baptist Convention was in the Convention.

On December 15, 1891, the Board elected Rev. W. B. Morton, of Weldon, as Sunday-school Secretary. On January 12, 1892, he declined. The work was placed in the hands of the Corresponding Secretary of the Baptist State Convention until such time as some one could be secured.

At the Convention in Greensboro in December, 1895, provision was made to place the Sunday-school work of the Baptist State Convention in the hands of a sub-committee of the Board of Missions and Sunday-schools with instructions to secure a Sunday-school Secretary. Acting on the instructions the Committee elected B. W. Spilman, pastor at Kinston, and he entered the work April 1, 1896.

During five years and two months he was in the field trying to create a sentiment in favor of a more efficient Sunday-school work. He resigned to go with the Sunday School Board of the Southern Convention which position he entered June 1, 1901.

He was succeeded on July 1, 1901, by Rev. T. Neil Johnson, from the Southern Baptist Theological Seminary. Brother Johnson brought to the work a well-trained mind. He was a rare genius as a teacher. He set out to train the teachers and how he succeeded may be attested by all whom he touched. He did not like public platform work—he preferred the small group and intensive cultivation of the few. He studiously avoided the general association meetings and did

not care for Convention work. These places were good places to talk and make speeches but poor places in which really to teach and he was first of all a teacher. He made a special point to go to as many schools as possible, high schools and colleges alike.

Again, as in the case of Rev. G. W. Greene, the school room called and later the foreign field and Secretary Johnson retired from the field, September 1, 1903, after two years and two months of valuable service.

The Sunday-school Committee turned to Chapel Hill, the seat of the University of North Carolina, and there found the man who was to do a mighty work for the Sunday-schools of North Carolina. Rev. Hight C. Moore was pastor of the Baptist church there. He entered the work as Sunday-school Secretary, February 1, 1904. Immediately he applied to his task that indomitable energy and rare scholarship which made his work an outstanding success.

August 17, 1907, Rev. Hight C. Moore resigned his position as Secretary of the North Carolina Baptist Sunday-school Work to become Teacher Training Secretary for the Sunday School Board. He was to remain in North Carolina until the beginning of the year 1908. But by that time other plans were ahead. Mr. Moore became Editor of the *Biblical Recorder* and later went to the editorial chair of the Sunday School Board at Nashville.

In February, 1908, the Sunday-school Committee elected Professor E. L. Middleton, of Cary, to the position of Sunday-school Secretary. He took charge June 1, 1908, and for a period of nearly twenty years he did a monumental work for the Baptist Sunday-school cause in North Carolina.

He had every qualification for his task. He was a devout layman. He was a thoroughly educated teacher, with many years of experience in the school room. He loved the folk and delighted to go among the plain Baptist people and lead them to better methods of service. He was a good platform man; an untiring worker. He had the vision of a prophet. He labored at this one task, giving full time to it nearly four times as long as any one of the fifteen men who had occupied this position before him. He put it on a paying basis and expanded the work tremendously. He found 1,699 Baptist Sunday-schools in the State; when he left the work he left 2,177. He found an enrollment of 147,150 and left it with an enrollment of 331,728.

He was a master builder. When the story of the Baptist Sunday-school Work for North Carolina is written E. L. Middleton will occupy a large place in it. Time permits only a glimpse here.

After an illness of some months he slipped away on February 14, 1928. But he lives on and will forever.

Mr. Perry Morgan, of Dunn, had for seven years and nine months done an outstanding work in the field of the Baptist Young People's Union work in North Carolina. On January 1, 1928, Mr. Morgan took the reins of the Sunday-school work. He has put the same kind of enthusiasm and wise statesmanship in the Sunday-school work which he put into the B. Y. P. U. work which gave it front rank place. He is a worthy successor to the long line of illustrious men who have wrought in this important and difficult field.

Would that time were available to tell the story of the splendid men and women who have wrought beside these recent matchless leaders, Middleton and Morgan. But that story must wait until another time.

NORTH CAROLINA BAPTIST SUNDAY-SCHOOL SECRETARIES

1. 1834, 1835, Rev. J. B. Ballard (American Sunday-school Union.)

MEN WHO WERE ELECTED BUT DECLINED TO SERVE

2. 1845, Elder W. Lineberry.
3. 1845, T. J. Valentine, Yanceyville.
4. 1890, Rev. J. F. Love.
5. 1891, C. A. Rominger, D.D.S., Reidsville.
6. 1891, Rev. W. B. Morton, Weldon.

MEN WHO SERVED

7. 1848, Elder A. Roby, Yadkin County.
8. 1849, J. P. Montague, Greenville County.
9. 1851, Rev. Calvin W. Bessent, Jerusalem, Davie County.
10. 1854, W. C. Patterson, Randolph County.
11. 1854, Rev. L. C. Perkinson, Warren County.
12. 1862, and 1872, Rev. N. B. Cobb, Lincolnton.

13. 1863, and 1876, Rev. J. K. Howell, Raleigh.
14. 1868, Mr. B. W. Justice, Raleigh.
15. 1870, Rev. John Ammons, Madison County.
16. 1870, Rev. George W. Greene, Southern Baptist Seminary.
17. 1877, Mr. John E. Ray, Raleigh.
18. 1891, Rev. M. L. Kesler, Iredell County (Southern Baptist Seminary).
19. 1896, Rev. B. W. Spilman, Kinston.
20. 1901, Rev. T. Neil Johnson, Southern Baptist Seminary.
21. 1903, Rev. Hight C. Moore, Chapel Hill.
22. 1908, Mr. E. L. Middleton, Cary.
23. 1928, Mr. Perry Morgan, Dunn.

THE GROWTH OF A HUNDRED YEARS IN WOMAN'S WORK

BY MRS. WESLEY N. JONES .



MRS. WESLEY N. JONES

That the great missionary movement of a hundred years ago touched the lives of North Carolina women is a well known fact. "In Royal Service," the story of woman's work for missions written by Miss Fannie E. S. Heck, we read—"The Philanthropic Baptist Missionary Society of North Carolina was organized in 1805. The same year the Chowan Baptist Missionary Society was organized. There is also a record of the North Carolina Baptist Society for Foreign and Domestic Missions. The minutes of the latter organization

dating from 1816 state that the letters directed to be prepared for the Female Societies having been read and approved it was ordered that Brother McAllister be the bearer of one to the Female Baptist Missionary Society, near Fayetteville, and Brother Campbell convey the other to the Hyco Female Cent Society. The Society near Fayetteville reported a gift of \$98.38½, showing the desire which has been characteristic of the treasurers of Missionary Societies ever since to have their reports correct to the last half cent."

The minutes of the third, fourth and fifth annual meetings of the Hyco Female Cent Society are presented separately, carrying the organization and history of the society back to the time of the very earliest Woman's Missionary Societies.

When Luther Rice returned from India to enlist the Baptists of America in the great missionary enterprise, and to become responsible for the support of Adoniram and Ann Hasseltine Judson, he travelled extensively through a part of what is now the territory of our Southern Baptist Convention. In a letter to his brother written August 18th, 1816, he says, "The following Sabbath I was with the County Line Association in Caswell County, North Carolina, having but an easy week's ride of 166 miles and was with the

Mountain Association in Burke County the next Sabbath, having gone that week 214 miles." It must be remembered that those journeys were made on horseback over roads that certain seasons became impassable. In a report he made in 1818 he mentions a visit to Raleigh, "where a cent or mite society may ere this be instituted." There are no records of this society, the earliest record of a woman's missionary society in the church at Raleigh being 1835. In the early minutes of the church mention is made of a visit to the church by Luther Rice and of the interest awakened by him in the work of Foreign Missions. The Woman's Missionary Society of Flat Rock Church, in the Central Association, dates its beginning from a visit of Luther Rice to this church probably at the same time he visited the church in Raleigh. There is mention also in one of his early reports of the organization of an educational society by the women of Edenton. In addition to these early organizations there are records, as to a woman's missionary society in Spring Hill Church, Robeson Association. Unfortunately the records of these early societies have not been preserved through the years and it is more than probable that there were others of which we have no records.

These early societies were called mite or cent societies because the contributions were usually made up from very small gifts on the part of their members. Women handled very little money in those days, and very few had an independent income. At a much later date the gifts from the women, through their societies, were over and above their regular gifts through the church, and it has only been in later years that contributions of women in their societies have been counted as so large a part of the gifts of the church to missions. Much of the money was raised by sewing, and for many years the making of garments for the poor was the usual program of a society meeting.

There was another phase of woman's missionary work a hundred years ago that antedates any missionary organization and that was the work done by Southern women for the Negro slaves on their plantations. The story is told that when in a Southern convention the question, "Who were the first missionaries to the colored people" was being discussed, a Negro seated in the rear of the building, rose and said, "With your permission, I will tell you who were the first

missionaries to the Negroes. They were their white mistresses." He was unquestionably right. The story of the Christianizing of this race is yet to be told.

In 1877, through the influence of the Foreign Mission Board, there was organized a Central Committee of Missions with headquarters at Raleigh. There was a similar organization in South Carolina, doing notable work. Mrs. J. M. Heck was chosen as President of the new committee, and Mrs. John C. Scarborough and Mrs. R. G. Lewis were Corresponding and Recording Secretaries. Several missionary societies were organized that year as a result of this effort and the contributions received from these organizations amounted to \$342.16. The Baptist State Convention met that year in Durham. Dr. Thos. H. Pritchard, pastor of the First Church, Raleigh, who was heartily in sympathy with this movement, offered a resolution in the convention commending the work of the women and asked that the Central Committee of missions be allowed to present a report of their work the following year. This resolution called for a heated discussion and a most decided opposition to woman's work for missions was manifested by some of the ministers present. This lack of sympathy and support caused the committee to disband and there is no record of the work done by the societies organized by them during the period from 1877 to 1886 when the present Central Committee or Woman's Missionary Union as it is now called was organized.

This committee was appointed by the State Mission Board at the suggestion of the Foreign Mission Board through its State representative, Dr. Theodore Whitfield, pastor at New Bern. Dr. Whitfield was deeply interested in woman's work for missions and foresaw the possibilities of organized effort in this direction. He gave much time and thought to the organization of the women of North Carolina and selected the first officers—Miss Fannie E. S. Heck, President, Miss Sallie Bailey, Corresponding Secretary, and Miss Lida McDaniel, Secretary-Treasurer. Twelve ladies were appointed from the two Baptist churches to form this committee. Early in January, 1886, the following ladies met in the office of the Editor of the *Biblical Recorder*, Rev. C. T. Bailey, and organized the Woman's Central Committee of Missions, Mrs. N. B. Broughton, Mrs. T. H. Briggs, Mrs. M. T. Norris, Mrs. T. E. Skinner, Mrs. J. M. Barbee,

Mrs. John E. Ray, Mrs. W. E. Nelson, Mrs. R. G. Lewis, Mrs. G. W. Simpson, Mrs. W. H. Pace, Miss Maggie Perry, Mrs. T. D. Wray and the officers. Miss Heck served as president of this committee constantly until her death in 1915. During fifteen years of this time she was also President of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, where she rendered distinguished service to the women of the South. Mrs. Broughton served for a period of thirty-nine years, Mrs. T. H. Briggs and the Corresponding Secretary have continued in service since 1886. The meetings were held first in the office of the editor of the *Recorder*, the editor kindly vacating for the committee meetings. Through the years the men who have served the denomination as editors of the *Biblical Recorder* have been unfailing in their interest and sympathy with the work of the women, giving them the use of the columns of the paper and constant support, not only since the work has made a place for itself but in a period when there was a well defined opposition to organized woman's work for missions on the part of some of the leading pastors in the State. To these men more than to any others is due the credit for the notable achievements of the Woman's Missionary Union the past forty-four years. Without their help the work in the early years would have been impossible. The new committee found only ten missionary societies in the State actively at work. These societies were giving only about five hundred dollars a year. Seventy-five societies were organized the first year and the contributions from them to missions amounted to more than one thousand dollars.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, was not organized until 1888, so at the beginning of Woman's Missionary Union work in North Carolina, there were no prepared programs, no mission study books and in fact very little missionary information could be obtained from any source. To meet the need, Miss Heck began the publication of a little sheet which she called *The Missionary Talk*. It was about the size of ordinary letter paper and carried this text as a motto—"The Lord gave the word, great was the company of those that published it." Not one copy is in existence today that we know of, but it served a fine purpose in the beginning of our work.

The Corresponding Secretary resigning her position in 1888, Mrs. James A. Briggs was elected to succeed her and served twelve years when the former secretary again took up the work.

It is a matter of interest at this time to recall the organization of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention in Richmond, in May, 1888. Remembering the opposition to the work as manifested in the Convention in 1877, the officers of the North Carolina Union felt that it would be unwise to take part in this larger organization without the approval of the denominational leaders in the State. Their advice was to have no part in this meeting, so Miss Heck attended, not as a representative of the North Carolina Central Committee but as an interested spectator. The North Carolina Union became a part of the Southern Union in 1891, three years later. Our first annual meeting was held in Goldsboro in 1891. St. Paul's Methodist Church kindly opened its doors for our sessions. Fourteen societies sent delegates and the treasurer's report showed a gift of \$3,192.14. This first session was memorable because here we made plans for our first Lottie Moon Christmas Offering for China. The Southern Union asked for \$2,000 for this first offering to be used in sending missionaries to the North China mission field, so that Miss Moon might have a much needed furlough. \$3,000 was given, our Union giving \$256.28. Last year North Carolina gave to the Christmas offering, \$17,976.37, and the entire gift from the women of the South amounted to \$235,274.31. All of the new missionaries sent out in the last two years and all of the old missionaries returned to their fields have been sent out through this annual offering—a memorial to the heroic service and sacrificial life of Miss Lottie Moon.

So large was the response to this offering that in 1895 a special offering was taken for our Home Mission work. A week of prayer was observed in connection with both of these offerings. Year after year these weeks of prayer and special offerings have been observed by a large part of our societies. In 1894, looking to a permanent and a more complete organization of our work, associational superintendents were appointed in a number of associations—a plan that we have continued through the years and that has resulted not only in an effective organization but in much sacrificial service on the part of these superintendents.

Dr. Willingham, at that time secretary of our Foreign Mission Board, attended the annual meeting of the Union in Charlotte in 1894, and asked the North Carolina women to raise a fund to send out two missionaries as a memorial to Dr. and Mrs. Matthew T. Yates. This fund was completed the following year and Mr. and Mrs. T. C. Britton were sent out to China as Yates Memorial missionaries.

Until 1896 the work among the children had been carried on through the Central Committee, a number of bands had been formed but it was a distinct advance to have that year Miss Elizabeth N. Briggs of Raleigh, now Mrs. Thomas M. Pittman of Henderson, to take charge of this very important department. For the conception of the organization of the larger boys into Royal Ambassador Chapters, we are also indebted to Mrs. Pittman. There are Royal Ambassador organizations in all of our Southern States and in the last few years the boys' organization in the Northern Baptist Convention has been given this name. Miss Briggs gave twenty years of untiring service to the Woman's Missionary Union of North Carolina.

So great was the interest in the Yates Memorial missionaries that in 1899 Miss Lottie Price of Asheville was added to our number. This year was marked by the sending out of a Teachers' Volunteer Corps. On application of any pastor in a destitute neighborhood, a teacher was supplied for six weeks during the summer months, and schools were conducted in which the Bible and elementary studies were taught. The teachers received for their services only their board and traveling expenses. This work was largely the conception of Mrs. Walter Clark who was an active member of the committee for many years. This work was continued until the educational campaign of Governor Aycock and an awakened public sentiment as to the needs of our public schools made it no longer necessary.

Because of the rapidly increasing interest in the work of women, it was decided to elect a secretary who should give her time to our young women, and in 1906 Miss Mary K. Applewhite was elected to this position.

The annual meetings had from the beginning been held at the same time and place as the State Convention, but the attendance at the two meetings was so large that it was necessary to hold them separately and in 1906, just a little more than twenty years after the

organization of the Central Committee, the Woman's Missionary Union met in Durham in a separate session. At this time Mrs. Hight C. Moore was elected Corresponding Secretary—the Secretary being made Treasurer. Up to this time all of the work of the Central Committee had been done in the homes of the officers. The meetings of the committee were held in the office of the Corresponding Secretary of the State Mission Board. No story of the work of the Woman's Missionary Union would be in any way complete without a statement of the loyal support, sympathy and coöperation given to the women by Dr. Livingston Johnson, both as Corresponding Secretary of the Convention and as Editor of the *Biblical Recorder*. To him more than to any one person is due the credit for the achievements of the Union, for without his encouragement and interest these achievements would not have been possible. An office was rented in the Tucker Building in 1911, where we established our headquarters, but when the *Biblical Recorder* building was completed a year later the Woman's Missionary Union moved into the rooms we now occupy. So largely had the work of the committee increased it was determined to elect a Secretary who would give her full time and Miss Blanche J. Barrus was chosen for this position at the annual meeting in Wilmington in 1911. From 1886 until 1911, a period of twenty-five years, the work done by the Woman's Missionary Union was entirely a labor of love, the only cost to the denomination being a small amount each year for printing and postage.

Miss Barrus came to us directly from Meredith College with her heart fixed on the great purpose of giving her life to medical mission work on the Foreign Field. After heroic service and sacrifice, God called her home with, humanly speaking, this purpose unfulfilled, but she left an impression on the Woman's Missionary Union that will abide forever. She served as Corresponding Secretary for five years. In memory of her service the Union gave more than twenty thousand dollars to the building of a nurses' home in connection with the Baptist Hospital at Winston, to be called the Blanche Barrus Home.

Mrs. J. S. Farmer became Recording Secretary of the committee in 1912 and held this office until her death in 1919. The Myrtle Hart Memorial Scholarship at Meredith College was established by her

husband as a memorial to her. Her gentle, lovely spirit, fine judgment and loyal service were a blessing to her co-workers.

From its beginning, the North Carolina Union was deeply interested in the establishment of our Woman's Missionary Union Training School at Louisville, Ky., and after the death of Miss Heck they gave to the new building \$15,000.00 in her memory. The Heck Memorial Chapel cost just that amount, but other States wanted to share in its building and our money was given to the building fund. Mrs. Joel G. Layton as a memorial to her father, Mr. Louis Castlebury of Raleigh, has endowed a scholarship at this school and each year since 1916 some young woman from our State has had the benefit of this scholarship.

It would not be possible here today to mention even the names of the women who through the years have given themselves sacrificially for the upbuilding of our Woman's Missionary Union, but it must be mentioned that deep in the hearts of North Carolina Baptist women is the recognition of how much we owe to the wise planning and splendid leadership of Miss Fannie E. S. Heck who for twenty-nine years put her very life into this work. The Seventy-Five Million Campaign brought some changes in our plans and methods of work. Some churches began counting with the Woman's Missionary Union gifts, gifts of all women in the churches, this being in accord with the plans of the campaign. Gifts of the women to education and orphanages and hospitals were included in our reports as well as gifts to missions. That either of these changes was wise, your speaker questions.

From the small gift of one thousand dollars in 1886, our annual contributions increased to more than three hundred thousand dollars a year during the years of the Seventy-Five Million Campaign, and in 1928, when we celebrated the Ruby Anniversary Year of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, our gifts amounted to \$345,199.99.

During the entire period of our history, we have contributed to our denominational causes \$3,810,801.79. From ten societies on our roll at the time of our organization, the number has increased to 2,692, with a membership of nearly fifty thousand. The results are far greater than the small band of women who gathered in the office of the editor of the *Biblical Recorder* ever dreamed of, yet there is

much that needs to be done. The task is far from completion, and as we enter another century of kingdom work, we must face the fact that the Woman's Missionary Union is giving a large part of the church's contributions to missions. Our desire is not that the woman's missionary societies should do this, but that our efforts should stimulate greater giving on the part of the entire church. Our motto, chosen in the beginning is, "For Ye Serve the Lord Christ," and that has been our motive power through the years. The emphasis has always been placed on prayer and it has been through His power and led by His guiding hand, that we have gone to what we believed to be our divinely appointed task, and today we would say with deep humility and thankful hearts in the words of the Psalmist, "Thine O Lord is the greatness and the power and the glory and the victory. Now, therefore, our God, we thank Thee and praise Thy glorious name."

THE GROWTH OF ONE HUNDRED YEARS IN YOUNG PEOPLE'S WORK

BY CHAS. B. HOWARD



CHARLES B. HOWARD

We have been often told, of late, that youth is the product of heredity and environment, factors over which it, for the most part, has no control. If this be true, I have the honor this afternoon to speak for the hearts of the most highly favored and the most deeply grateful group of people in the world—50,000 members of the North Carolina Baptist Young People's Union. We come to our honored fathers today, both the living and the dead, and respectfully ask them to look upon the most thankful, the most energetic, the happiest, the most thoughtful, the most earnest, and the

most anxious group of young people whose feet ever pressed the soil of our great State.

The new day in thought and action, in ideal and conduct, which has come so suddenly upon us in the close of this century of our history, has thrust upon our generation of young people, without our asking for it, the privilege of using these six superlatives. We claim to be the most thankful group of people alive today, because we firmly believe that ours is the richest heritage that is possessed by any group of Christians anywhere; the most energetic, just because God made us that way; the happiest, because we have found more of the myriad joys of living than have any others. But we are not willing that our bubbling enthusiasm and ringing laughter shall label us frivolous. We believe that, beneath our care-free appearance, our young people are facing life soberly and seriously. In fact, we are thinking more seriously than most of our elders realize. We want you to know, too, that we are in dead earnest, most of us, because of the intense meaning life has for us who are young today. And finally we would say to you that we are more anxious than any

other generation we have read about, lest, amid the maze of the ways offered to us and the many widely differing philosophies of life held out to us, we should miss the one way our Master has for us.

As we hear unfolded in this convention the thrilling story of Baptist growth and achievement in our State, we are keenly aware that our fathers have wrought well for us. They have brought down to us, untainted and unsullied, the purest and simplest New Testament faith to be found in Christendom; they have covered the pages of our convention's history with the lives of Christian heroes who take their places among the bravest and most useful of all time; they have filled each of these past generations with such notable achievements as has brought a mighty challenge to the next generation to keep faith with those who slept, by using their enlarged opportunities and increased powers to accomplish yet nobler things. In every address we have heard here today, we have sensed that mighty challenge; and at the beginning of another century of high endeavor for our denomination and for our Christ, we stand with burning hearts, eager to pledge to you our lives and fortunes that our Baptist banner shall not suffer loss when from your failing hands you shall fling it down to us.

Such, I believe, is the true mind of our Baptist youth in North Carolina today—that youth which is the inevitable product of the hundred years through which we have passed. Whether you like us, or not, we are just what you have made us; and we are unanimously glad that we are what we are.

For the first three-quarters of our century, North Carolina Baptists went along without any kind of special training service, depending upon the preaching service, the Sunday-school, the family altar, the Christian school, and the Baptist publications to train and equip our young Baptist leaders and laymen. We bless the memory of our fathers who used these institutions to lay so well the strong foundations upon which we now stand; yet how much richer might have been the fruitage of their labors if, all through the years, we could have been earnestly seeking to train our young Christians in church membership! Certainly there has been no more crying need among us since the day of Martin Ross than the ever-present need for training young Baptists to perpetuate the principles of our denomination

by transmitting them untainted from generation to generation. During the past twenty years, we have seen the rise and rapid growth of the Baptist Young People's Union in North Carolina; but its marvelous development and glorious achievements have not come by accident, nor indeed without long and persevering struggle on the part of a comparatively few of our Baptist leaders and of the young people themselves. It seems that the majority of our people were slow to see the possibilities that lay in the special training service. Our history up to 1910 shows only infrequent and sporadic attempts to do anything in the way of definite training activity. Early in the nineteenth century we opened our doors to the Sunday-school movement. In 1851 we saw the Y. M. C. A. launch its desperate effort to reach and hold young men for Christ. In 1881 we saw the organization of the Christian Endeavor, placing the emphasis on broad general culture for young Christians and trying to adapt itself to all denominations. In 1889 we heard the Epworth League begin to speak forth the vision and determination of the Methodists to train their own church members. And in 1890, in connection with the Baptist Anniversaries in Chicago, we watched the organization of the Baptist Young People's Union of America, taking in the United States and Canada. Following this, many of the states organized B. Y. P. U. Conventions. The first definite move in our State toward young people's work was a resolution passed by the Baptist State Convention in 1899 or 1900 to organize the B. Y. P. U. and affiliate with the movement in America. The movement was launched under the leadership of Dr. Calvin S. Wiley and Mr. J. W. Bailey and, for a time, made some little headway but was doomed to practical failure because it took the form of a mass prayer meeting, comprising all ages, in which the older people made and carried out the programs, did all the talking, giving the young Christians very little to do. The younger ones sat still while their elders instilled Baptist doctrines and principles into them. The attitude of the Baptist State Convention toward this organization seems to have been one of passive permission. We hear no word either of opposition or commendation from the convention floors of those days. The growth of this old type of B. Y. P. U. was very slow and the movement was never widespread, nor of great strength numerically.

In the meanwhile, the more thoughtful of our Baptist leaders in the South, not being content with the poor results obtained in the type of training service afforded by the B. Y. P. U. of America, and feeling that Southern Baptists ought to have their own type of training service, producing their own literature and planning their own form of organization and activities, set about the task of bringing into being a young people's organization which would have as its aim, "Training in Church Membership," as opposed to "Culture for Service." The result was the birth in Atlanta, 1896, of the Baptist Young People's Union, Auxiliary to the Southern Baptist Convention. Since that time have come into being our three manuals, fifteen study course books, our six quarterlies, and the B. Y. P. U. Magazine—literature every piece of which has a thousand times justified its production, by the immeasurable influence it has wielded over the thought and lives of millions of Southern Baptists. Perhaps no group of publications has ever had such a tremendous part in shaping and motivating our Baptist life and achievement, because it has been written direct to the hearts of our young people and has, in an amazing degree, accomplished its high purpose. Our general publications cannot take their place, any more than they can displace our general publications. Let us hope that we shall always be too wise to try to get along without these special B. Y. P. U. helps.

In 1916 the Junior Department was added for ages 13-16, and in 1922 this department became the Intermediate Department and a Junior Department was added for ages 9-12, thus leading to a fully graded B. Y. P. U. In 1925 the General Organization began to be promoted, which has proved to be the most strengthening and stabilizing factor among all the later developments in our young people's work.

The type of organization worked out for us by Dr. I. J. Van Ness, Dr. L. P. Leavell, Dr. E. E. Lee, and their co-workers employs a simple group plan which succeeds in utilizing and developing each individual member. It was a great success from the very beginning wherever it was put to a fair test, though some states, including our own, were somewhat slow in realizing the great possibilities it held and for a long time failed to encourage our churches to enter this new open door of opportunity. Not until 1909, when some of the

new State Conventions were more than ten years old, did our State make any serious attempt to advance along the line of training our Baptist youth.

The modern B. Y. P. U. movement in North Carolina began in the summer of 1909 at Blue Mont (now Ridgecrest) when, under a spreading chestnut tree, a group of North Carolina young people led by Dr. B. W. Spilman reorganized the State B. Y. P. U. with J. Powell Tucker as president. The Baptist State Convention meeting in Wadesboro in December 1909 passed a resolution made by W. C. Barrett, J. H. Tucker, and B. W. Spilman to "endorse the movement to provide a State organization for the B. Y. P. U. of the State," and to appoint a committee to carry out the purpose of the resolution. President W. C. Dowd appointed W. C. Barrett, J. H. Tucker, and B. W. Spilman on the committee. This committee went to work in earnest in behalf of the young people. The real organization of the State work began in Durham, where the first B. Y. P. U. Convention of North Carolina was held, June 21-23, with the Second (now Temple) Baptist Church, W. C. Barrett, pastor-host being elected temporary president. At this meeting there were only ten unions represented, with a total attendance of about 110 people. The second State Convention met in Statesville with J. Powell Tucker presiding. There were about 100 delegates in attendance representing about thirty unions. It was a day of small beginnings in B. Y. P. U. only twenty years ago, but some of our best leaders of today testify that in these two B. Y. P. U. Conventions they saw visions and dreamed dreams that turned their whole lives about for Christ. Rev. W. C. Barrett, in reporting to the Baptist State Convention in 1911 says, "We have cause to thank God for His blessings on the work of our young people. We believe that more attention should be given to training of the young people in our churches, who must undertake and accomplish greater things than we are doing."

During the same Convention (1911), at the request of the B. Y. P. U., Mr. E. L. Middleton, Sunday-school Secretary, was instructed to give as much time as he could to B. Y. P. U. field work in connection with his regular work. The success that attended Mr. Middleton's efforts, though he could give but little time to it, encouraged the young people to do greater things and they asked the next Convention meeting in Goldsboro in 1912 to take full control of B. Y. P. U.

work as soon as possible. They also asked the Convention for a State worker, offering to pay one-third of his salary if the State Board of Missions would pay the other two-thirds. The Convention granted this request and agreed to employ a "Secretary of B. Y. P. U." who would give half of his time to enlistment for the State mission board and the other half to B. Y. P. U. field work, "With the understanding that he not be required or expected to attend the district associations, the courtesy of which bodies is already strained almost to the breaking point in giving places on the order of business to the numerous representatives of our general interests."

Rev. Theo. B. Davis was selected as first Secretary of B. Y. P. U. and served nine and one-half months, at the end of which time (December, 1913) he reported a total of eighty-six unions comprising a total membership of 4,159. There were 319 Bible readers and seven standard unions. He reported, further, that he had found no direct opposition but a great deal of indifference—even among the leaders of our denomination, adding that the work was "more heartily commended by the laymen, on the whole, than by the pastors."

Beginning with 1912, there was a general revival of interest in B. Y. P. U. work in the State, and the work began to grow more rapidly. In 1914 pledges from individual unions, which had been the means of support of the State organization, were discontinued and all members urged to contribute liberally to State Missions through their local churches. In 1916 a full-time Secretary was employed and the State Mission Board assumed full control of B. Y. P. U. work in the State and full responsibility for it.

Too much cannot be said here today in recognition of the splendid achievements of those who have served us as State workers during these twenty years. They compose a line of leaders of which any State might be justly proud. Our State Secretaries have been: Rev. Theo. B. Davis (1913), J. D. Moore (1914-21), Mr. Perry Morgan (1921-1928, and Rev. James A. Ivey (1928-.....). Our Junior-Intermediate leaders have been: Miss Gaynelle Yates (1920-1922), Miss Elma Leigh Farabow (1922-25), Miss Winnie Rickett (1925-.....), Our field workers in the West have been Miss Mary Frances Biggers (1927-1929) and Mr. J. Andrew Morgan (1929-.....); in the East we have had Miss Marguerite Harrison (1927-1929) and Miss Mary Ayscue (1929-.....). Our fourteen State Presidents have

been Rev. W. C. Barrett, Rev. J. Powell Tucker, Dr. J. Henry Highsmith, Rev. L. Bunn Olive, Mr. Robert J. Wilson, Mr. W. Allen Riddick, Mr. L. F. Gore, Mr. Gary Pridgen, Mr. M. O. Thornburg, Mr. Bryce Little, Rev. C. S. Green, Rev. E. N. Gardner, Mr. M. L. Jones, and Rev. C. B. Howard.

These workers, and scores of others who might be mentioned, have wrought well for our young people. Under their aggressive and consecrated leadership, we have grown from ten unions in 1910, with a total membership of about 300, to 2,174 unions in 1930, having a total membership of 50,002. There are 1,014 Senior, 496 Intermediate, 614 Junior, and fifty Adult unions, with 290 General Organizations in local churches and fifty-eight associational B. Y. P. U.'s. We have now about 531 standard unions.

We have cause for encouragement regarding our youth today when we realize that more than 50,000 of them are active members of an organization whose five-fold object, embodied in its constitution, is: (1) The increased spirituality of young Christians, (2) their training in essential church activities, (3) their edification in Scripture knowledge, (4) their instruction in Baptist doctrine and history, and (5) their enlistment in all forms of missionary endeavor through existing denominational agencies.

No agency among us has more certainly defined and found itself as a Kingdom factor than has the B. Y. P. U. in North Carolina. Hundreds of our present day leaders bear testimony to the invaluable help they found in B. Y. P. U. in discovering themselves, in finding God's will for them, and in training themselves to effectively perform their tasks for the Master. Our present Sunday-school Secretary in this State says, "The B. Y. P. U. found and inspired me." And the B. Y. P. U. which trained him has sent out a half dozen of the best workers to be found anywhere. Another B. Y. P. U., which maintained the Standard of Excellence for years and won the State efficiency banner two consecutive years, has sent out one preacher, one preacher's wife, and one State B. Y. P. U. Secretary; it has furnished all the present board of deacons except two, all the forces in the Sunday-school save one, and several W. M. U. leaders. In my county (Franklin), B. Y. P. U. work was begun in earnest about 1920. From 1900 to 1920, from all our twenty churches in the county, there were not more than three recruits for the ministry and the

mission fields. Today we have ten ministerial students in college and seminary, besides several girls who have volunteered for special service and some high school students who have already indicated their intention of doing religious work. Every one of the ten was a member of a B. Y. P. U. when he made his decision, and I have the personal testimony of seven of the ten that they discovered themselves in B. Y. P. U. work. The other three would probably say the same thing. The speaker can never forget the glory of the vision he saw in 1916 in one of the first Junior B. Y. P. U.'s in our State, led by Miss Gaynelle Yates at Cary.

The words of Secretary J. D. Moore before the Baptist State Convention in Charlotte in 1915 were nothing short of prophetic and sounded a note which our people cannot afford to forget: "If our churches will take care of the young people now, the young people will take care of them after awhile."

Of the present outlook for the work, Secretary Ivey says:

"B. Y. P. U. work is thriving in every part of the State. Only three very small associations are without unions. Our pastors are almost unanimous in their support.

It has never been so popular as now. With four full time B. Y. P. U. workers we are able to accept only about one out of five invitations to help.

A very favorable sentiment has crystalized. There are now enough Adults in many of the churches who were B. Y. P. U. trained to provide an adequate leadership.

Give B. Y. P. U. ten years more with a support of earnest efforts and fervent prayers and we shall see marvelous things come to pass in the Kingdom of our Lord."

May the eyes of all of us be open to the imperative necessity of majoring on the training of the host of our Baptist youth in this critical day, and to the folly of building at the top while neglecting to build at the bottom!

Our Baptist young people are the finest group of youngsters in the world. "They are chips off the old block." In their blood and brain and heart, they carry that glorious Baptist heritage in which we all have rejoiced together today. And they will be true to that heritage if only they have a square chance! Our problem is not so much a youth problem as it is an age problem, for down deep in the souls

of 100,000 Baptist young men and women, boys and girls, in North Carolina there abides a steadiness of purpose that asserts itself when the true challenge of our great denomination is presented. Let us stand by them as we never have before, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." And generations yet unborn will one day yet more heartily join their glad song, "The strength of youth we lay, At Jesus' feet today; 'Tis loyalty to Christ."

A HUNDRED YEARS OF PUBLIC INFLUENCE

BY J. MELVILLE BROUGHTON



J. MELVILLE BROUGHTON

As a mere matter of time, a century is of no consequence. In that most impressive of all the Psalms, designated as "A prayer of Moses, the man of God," we are assured that "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night."

With this admonition in mind, we will not assume too much for the last hundred years in Baptist history. This much may be said, however: If public influence counts for anything, the Baptists of North Carolina during the period we here celebrate, made a contribution to the life and progress of the State both glorious and enduring.

The term "public influence" may be somewhat vague, but I shall endeavor to make this discussion definite by asserting at the outset that the Baptists of North Carolina during the last one hundred years profoundly affected public influence in four important respects, namely: (1) In making permanent the achievement of religious liberty; (2) in the cause of public education; (3) in the realm of moral progress; (4) in the enrichment of the spiritual life of the State.

1. AN INFLUENCE FOR RELIGIOUS LIBERTY

As a religious group Baptists acclaim and acknowledge no human founder. Our history runs back to the New Testament Church. We are not a sect nor even an organic body, in the strict sense of that word; we are simply, as appropriately designated in McDaniel's admirable book, "The People Called Baptists." But from the beginning and through the centuries one dominant purpose has been ours: the intense and fiery determination to achieve for ourselves as well as for others, the fullest realization of absolute religious liberty. This is and has been the underlying principle on which is based Baptist

opposition to any so-called established church and insistence upon complete separation of Church and State.

When that group of religious statesmen met here 100 years ago to organize the Baptist State Convention, the influence of Henry Abbott, the Roger Williams of North Carolina, was still being felt. This noted preacher, who was pastor of Shiloh, our oldest Baptist Church, now more than two hundred years old, was a flaming evangel of religious liberty. No man ever more truly understood and exemplified this immortal principle, so dear to the Baptist heart. From the pulpit of old Shiloh and in the public forum he thundered against the then existing established Church and protested violently against the prevailing tax for church support. When the Convention or Congress for the adoption of the first State Constitution, met at Halifax in 1776, Abbott went as a delegate. There he led the fight for and himself wrote the sections of the North Carolina Constitution guaranteeing to every citizen the right to worship God according to the dictates of his own conscience and making forever impossible in North Carolina any State establishment of church or tax for the support of any church, and assuring for all time the complete separation of Church and State. Such an acknowledged leader was he for the cause of religious liberty that when the Convention met in Fayetteville in 1788 to consider the proposed Federal Constitution, Abbott again was chosen as a delegate. There he had a large part in framing the Bill of Rights sections that North Carolina put forth as a condition precedent to her adoption of the National Constitution.

It was through inspiration from such early Baptist leaders as Abbott and others, and later from Martin Ross, described as the "Patrick Henry of the Chowan Association" and the real founder of the Convention, that the Baptists of the State were so drawn together and organized as to make possible the organization of the Baptist State Convention at Greenville in 1830. That first meeting was held at a time when notable victories had but recently been won under Baptist leadership in the cause of religious freedom. Small wonder, then, that the Baptists as an organization and as a people have continued through the century and until this good hour the alert champions of religious liberty.

Fortunately, so complete were the early victories that not many fights have been necessary to preserve these rights during the century

just passed. But whenever there has been any proposal that violated the principle of separation of church and State or encroached upon religious liberty in the smallest particular, the Baptists of North Carolina have been ever on the alert and ready for the fray, and, please God, they will so continue as long as time shall last.

“Faith of our Fathers, Holy Faith!

We will be true to Thee till death!”

If time permitted, it would be interesting under this phase of the subject to discuss the influence of Baptists as bearing on civil and political rights of the people in North Carolina during the last one hundred years. Baptists have a genius for democratic government. The world has never developed a finer expression or exemplification of true democracy than a local Baptist church. It is an independent unit, governed entirely by the will and votes of its own members. Is it too much to assert that the thousands of Baptist churches throughout the State with their hundreds of thousands of members, all imbued with this spirit of true democracy have had a conspicuous and impelling influence in establishing the rights of the people in political and governmental matters?

The one hundred years just closing have left the independence of the local Baptist church unimpaired. It is the foundation stone of our denomination. In this day of boards, commissions and executive committees, let us remember that Baptists invite coöperation, but resist coercion; heed instruction, but brook no interference; yield to persuasion, but tolerate no dictation.

2. IN THE CAUSE OF PUBLIC EDUCATION

Apart from the monumental work accomplished by the Baptists of North Carolina during the last one hundred years in building up a denominational system of schools and colleges, they made a notable contribution to the cause of public education. In keeping with my subject, I deal only with this phase of the denomination's educational activity.

Fifty years before there was a single public high school in North Carolina, the Baptists of the State were providing excellent high

school training for thousands of boys and girls. Through a system of associational high schools, supported by Baptists, but open to the public, boys and girls throughout the State were being afforded training for colleges and for life. Reynoldson, Mount Vernon Springs, Taylorsville and Yanceyville Collegiate Institute were among the earlier and most notable of these schools. It was out of such schools as these that came the Palmers, Poteats, Graves and Kerrs and others whose lives have enlightened and enriched the State. Later came such schools as Piedmont, Dell, Wingate, Wakefield, Cary, Bethel Hill, Winterville, Mars Hill, Boiling Springs and Buie's Creek. I do not undertake to give the complete list; but these are typical.

Unendowed and sadly lacking in equipment, these schools nevertheless were veritable lighthouses in a State then groping in educational darkness. It may well be doubted if any group of secondary schools anywhere ever provided a higher quality of educational training. In this present day of super-buildings and costly equipment, resting too heavily on a tax burdened people, we may well cast a wistful and inquiring look back to those days when noble and inspired teachers in crude structures were able not only to teach adequately, but what is more, to develop character and capacity for leadership.

What shall we say of the noble hearted men and women who gave their lives to the sacrificial task of teaching in these, North Carolina's first high schools? No history of education in North Carolina is complete without their names; no assemblage of Baptists can hear the mention of their work without a quickening of pride. The other day in my own county, in the presence of a great outpouring of people, we laid to rest one of the last surviving and noblest of the early leaders in this pioneer educational work. And as loving hands quietly lowered to his final earthly resting place the peaceful form of O. L. Stringfield, near by the scene of his early activities as principal of old Wakefield Academy, there came to mind the words of the prophet Daniel:

“And they that be teachers shall shine
As the brightness of the firmament;
And they that turn many to righteousness
As the stars for ever and ever.”

With the tardy coming of the State system of public high schools, these Baptist Associational High Schools, with a few exceptions, gradually and properly faded out. They had done their work. As voices crying in the wilderness, they had stirred the conscience of the State and assured the coming of an adequate system of public high schools, State supported, open and free to every boy and girl in North Carolina.

Appropriately, it was a great Baptist, James Yadkin Joyner, who as Superintendent of Public Instruction, became the father of the North Carolina public high school system.

Not only did North Carolina Baptists themselves provide a means of public education through the Associational High Schools, but their's was the most insistent voice in the demand for adequate State support for the common schools. As early as 1838, General Alfred Dockery, a charter member of the Board of Trustees of Wake Forest College, as a member of the State Senate, introduced a resolution which led to putting the public school system in effect in North Carolina. In 1842 the Baptist State Convention unanimously adopted a stirring report written by John B. White, later President of Wake Forest College, in support of the common school system.

For a half century after the adoption of the principle of public common school education in North Carolina, the system languished on account of inadequate appropriations. Larger and larger appropriations were being made to the State's higher institutions of learning, but nothing save meagre county taxes to the common school. The constitutional requirement of a four months school was being ignored, the average term being only about thirteen weeks with less than half the children of school age enrolled.

These were the conditions when in 1892, John C. Scarborough, notable name in Baptist annals, became State Superintendent of Public Instruction by virtue of his championship of the cause of the illiterate man. Shortly thereafter in 1894, Dr. Charles E. Taylor, President of Wake Forest College, whose fame grows with the passing years, stirred the State with his memorable pamphlet entitled, "How Far a State Should Undertake to Educate." His chief thesis was that the primary function of the State was to provide adequate common school education; and that it was wrong in principle and unjust for the State to vote large appropriations to its institutions of

higher learning so long as the common schools were unprovided for. This pamphlet literally rocked the State. Doctor Taylor and the Baptist leaders who joined him in the fight were subjected to bitter criticism and charged with denominational selfishness. But they stuck to their guns; the logic of their position was irresistible.

Columbus Durham took the fight to the Legislature and lost, but the fight was not abandoned. Through the columns of the *Biblical Recorder* Bailey, the elder, and his young and brilliant son who succeeded him as editor, waged a relentless war in behalf of the common schools. John E. White joined in the battle, and Charles H. Mebane, newly elected Superintendent of Public Instruction, threw the force of his position behind the movement. Finally the fight was won when Stephen McIntyre, a lion-hearted Baptist, and member of the State Senate, introduced in the session of 1899 a bill carrying a direct appropriation of \$100,000 to the common schools of the State.

This was the beginning of a glorious era for public education in North Carolina. Charles Brantley Aycock, loyal Baptist and North Carolina's great educational governor, thrilled the State with his plea for equal and adequate educational opportunities for all the children of the State through the public schools. The movement has gained momentum through the passing years; and the last General Assembly, under the leadership of Governor O. Max Gardner, a Cleveland County Baptist, appropriated for the cause of public education in the common schools, the enormous sum of six and one-half million dollars per year.

3. AN INFLUENCE FOR MORAL PROGRESS

North Carolina Baptists have never hesitated nor feared to cast their influence and their ballots in favor of moral progress. At the very beginning of the century we now celebrate, we find Baptist leaders in the State engaged as pioneers in organizing temperance societies. These organizations profoundly influenced the public morals of the State and paved the way for the coming of statutory prohibition.

In the *Baptist Interpreter*, edited by Thomas Meredith, later the first editor of the *Biblical Recorder*, we find in the issue of August

5, 1834, a letter from General Alfred Dockery, distinguished Baptist layman of Richmond County, and then President of the Baptist State Convention. The letter reads in part as follows:

"We have at our church a large and interesting Sunday-school, a tract society and a temperance society with nearly 300 members, all in a healthy and flourishing condition. Several of our most profligate and dissipated young men, who were in the first instance reclaimed by the influence of the temperance society from their wicked habits, are now useful and pious members of our church. If this work should continue, you may expect to hear from me again."

The work did continue, and it was heard from again. Dockery and his collaborators were the pioneers. The temperance societies persisted. In later years John A. Oates, J. W. Bailey, Jeter C. Pritchard, N. B. Broughton and others, ably assisted by laymen of other denominations, such as Heriot Clarkson, now Supreme Court Justice, enlarged the work of the temperance societies and organized the North Carolina Anti-Saloon League. Victory crowned their efforts, when North Carolina, under the leadership of Governor Robert B. Glenn, overwhelmingly voted for State-wide prohibition.

Thus was a permanent achievement wrought in the cause of moral progress; and Baptists had a glorious share in the victory.

In every other movement, affecting moral progress, Baptists have had their full share during the last hundred years. Our denominational organ, the *Biblical Recorder*, always ably edited and never more so than under its present editor, the honored and revered Livingston Johnson, has through the years been a power for righteousness and reform. Each Baptist State Convention during the last quarter of a century has adopted social service reports calling for better laboring conditions, abolishment of child labor, social justice and economic freedom. Many of the most brilliant of these reports were written by North Carolina's foremost liberal, William Louis Poteat.

North Carolina Baptists have assumed their full share in the responsibilities of government. Four out of the last eight governors the State has had since 1900 have been Baptists—Aycock, Kitchin, Craig, and Gardner, one of the number, Kitchin, being a graduate

of Wake Forest College. Governor Bickett was also a graduate of Wake Forest College. The present Attorney-General, Dennis Brummitt, and all three of the United States Judges, Webb, Meekins and Johnson are Baptists and graduates of Wake Forest; as are two of the three United States District Attorneys, Gavin and Fisher. This roll of honor might be extended; it is referred to not in boastfulness, but in proud and humble recognition of the part that Baptists have had in shaping public influence in North Carolina.

4. AN INFLUENCE IN THE ENRICHMENT OF THE SPIRITUAL LIFE OF THE STATE

This review and this record would be incomplete, nay futile, if it could not be added that the Baptists of North Carolina during the last hundred years have contributed immeasurably to the enrichment of the State's spiritual life. "Not by might, nor by power, but by my spirit, saith the Lord." How vain would be the roll of honor and the record of achievement, if we should have failed in the realm of the spirit.

"When I survey the wondrous Cross
On which the Prince of Glory died
My richest gain I count but loss
And pour contempt on all my pride."

With all humility, it can be said that North Carolina is a richer State spiritually because of the people called Baptists. We speak not now of numerical strength, nor of power of organization, nor yet of vast sums of money raised and spent for religious purposes. Rather we think of that noble band of humble and faithful pastors in the towns and in remote places, from the isolated shores to the recesses of the mountain regions, preaching and teaching, mending broken hearts and ministering to lost souls. God alone can measure the spiritual influence of a faithful pastor!

The quiet, faithful ministry of these consecrated servants of God has gone on through the years. Claiming no distinction, seeking no honors, they like the Master have gone about doing good. A church organized in a shed room has grown through the years to be a temple of light in the midst of the people; a boy, stirred by the humble

preacher's life and teachings has left the village and gone forth in the world to be a leader of men and a force for righteousness; a home sunk in misery and shame has been transformed by the Gospel story. The waste places of the State have been made to blossom as a rose.

Thus joining hands with his brothers in the cities and more favored places, coöperating with ministers of other faiths, the Baptist country preacher of North Carolina has been an uplifting spiritual force through the century. Let us here proclaim the influence and the glory of his work. It has been our chief contribution to the enrichment of the spiritual life of our State.

We will not undertake to measure this spiritual contribution. Things of the spirit cannot be measured; nor can they be limited.

A great explorer and mountain climber a year or two ago led an intrepid band of climbers in an effort to reach the crest of Mount Everest, the highest peak on earth. The expedition failed, as have all other previous efforts. The foot of man has never yet touched the top of this mountain, towering 29,000 feet in height. But when the great explorer came sorrowfully down in defeat, leaving two of his band dead upon the heights, he made this prediction: "Mount Everest will yet be scaled by man," he said. "And the reason is this: The mountain, steep though it is, grows no taller, but the *spirit of man is climbing every day!*"

OUR UNSHAKABLE KINGDOM

By R. T. VANN

"A Kingdom that cannot be Shaken."—Hebrews 12:28.

The long-cherished hopes of the Hebrews had perished. Under a foreign yoke for 500 years their national hope had revived with the appearance of Jesus of Nazareth, only to fade again when he turned aside the question of restoring their kingdom. And now, their holy city has been destroyed, their temple demolished, their altars are in ashes, their priests disrobed, their nation scattered to the four quarters of the earth, and all things sacred seem "nigh unto vanishing." The whole background of this letter is upheaval and instability, and the evident purpose of the unknown writer was to steady the wavering faith of his Hebrew brethren.

In a less degree, since the ascension, Christianity has had its seasons of light and darkness, of hope and despair, the light gradually driving back the darkness until some sanguine souls thought they saw the approach of noon. And then came the earthquake of war. This sent many dizzy believers staggering over a shivering world and asking, "Has Christianity received its death wound? and what has become of Jesus?" Nor have we yet quite recovered. Skeptics are scoffing still more at the Prince of Peace and attacking his kingdom with a subtle strength unknown to our fathers. Some are appalled at the evidences of unprecedented moral decay and an apparent spiritual declension unparalleled, and wonder if the foundations are giving way. It seems to me, therefore, a good time to cast anchor and feel again its firm grasp on "that which is within the veil." I would not present any new thought to you tonight, nor suggest any policy nor impress any duty. My one desire is that we ponder together some of those fundamental truths which animated our fathers and which are "most surely believed among us."

The perpetuity of any kingdom depends, in general upon its King and its citizenship. In earthly kingdoms the main dependence is generally the citizenship; in ours, it must be always the King.

I. I should like us to begin, then, by considering the PERMANENCY OF JESUS.

1. You will have observed that this writer in trying to hearten his brethren holds their minds steadily on Jesus, the perfect and permanent in his several characters. He was the substance of which their splendid ritual was but the shadow. He had more than fulfilled in himself all that their glorious history had typefied. Had Aaron and his line disappeared? Jesus was "a priest forever after the order of Melchisedeck. Had their sin-offering ceased? Jesus by offering His own blood once for all, had obtained for them "eternal redemption." Was their temple, with its Holy of Holies destroyed? Jesus had entered through the veil "into the holiest of all," now to appear for them "before the face of God." Was their sacred city in ruins, and had their annual festive gatherings ceased? Through Jesus, they had come to "the city of the Living God, the heavenly Jerusalem," and to "the general assembly of the church of the first born." Had David and his successors passed away? Of Jesus, their new King, it was said, "The heavens are the work of thy hands. They all shall wax old as doth a garment and as a vesture shalt thou lay them by. But thou are the same, and thy years shall not fail." Was David's throne in the dust? To Jesus it was said, "Thy throne, oh God, is forever and ever." Yes, this writer set the hopes of his brethren on One who had gone through a deeper human hell than ever they had known, and had emerged victorious. He had begun having them "consider Jesus," their unconquerable king, and closed by proclaiming His unshakable kingdom.

As with this writer, so to all the early Christians, Jesus filled the picture; He held the center of the stage. The New Testament, to be sure, often quotes the Father and the Holy Spirit. For it has pleased God to reveal Himself to us in three persons, trying to adapt himself to our poor little understanding. So does a woman, compassing land and sea to find something by which to express herself to her child, finally compresses infinite mother-love into a baby's rattle. To His followers Jesus expressed the Father and embodied the Spirit. He stood apart and supreme.

2. How did He attain and hold that supremacy? By miracles? In part, perhaps. These were many and marvelous. But some questioned His miracles at the time and some question them still. Beside, others performed miracles before and after Him. But while His wonderful works convinced many of His divine origin, I doubt if a



RICHARD TILLMAN VANN

single soul was ever converted simply by a miracle. Many today acknowledge Christ's divinity who do not give Him their allegiance.

By His teachings? More so, I am sure. For, while some of these had appeared more or less dimly in the sayings of other religious teachers, Jesus planted in the heart of mankind four ideas which men have never let die: First, Immortality. Socrates and Plato caught the vision faintly, but it seems to have died with them. Few even in Israel saw any light beyond the grave. But Jesus "brought life and immortality *to light*." And the flame has spread so widely that when a noted lawyer from the Middle West declared awhile ago that a man consisted merely of a keg of water and ten cents worth of minerals, to be found in any drug store, no one cared to challenge him to come on with his keg of water and his minerals and produce his man. They simply smiled. Second, the equality of men: democracy. So that when Burns wrote:

"The title's but the guinea stamp;
A man's a man for a' that,"

he set the spirit of Jesus to poetry. And when Dr. Gambrel said, "Among us, everybody's somebody," he crystalized a fundamental principle of the Kingdom. Third, the rule of love instead of force. And fourth, the hope and the way of deliverance from sin.

But lofty and winning as were these principles, I think that what set Jesus apart most distinctly as Lord and King was his *matchless life*. In that, He stood not only alone and supreme, but incomparable. The founders of other great religions—Confucius and Mohammed particularly—confessed their own moral failure. But Jesus set up a perfect standard and measured up so completely that He challenged the criticism of his foes. His life was an open book. He never wore a mask: "I ever taught in the synagogues and in the temple whither the Jews always resort, and in secret have I said nothing." "Which of you convinceth me of sin?" He did not come to set up a body of truths for criticism and comparison; He *was* the truth. He did not come merely to *point out* the way of life; He *was* the way and the life. He not only *taught* men about God; He *showed* them God. And still today He stands before the world as He stood among His first disciples, unique, supreme and incomparable. So that Matthew

Arnold voiced the verdict of mankind in saying, "Jesus was the ultimate." And even the dissolute Lord Bryon felt constrained to write, "If ever God was man or man was God, then Jesus Christ was both." And when any thoughtful soul tries today to think out a picture of God, there gradually emerges the figure of Jesus. If a flaw could be shown in that life today the moral world would shiver in convulsions. So when His soul was made an offering for sin the sacrificial Lamb was without blemish.

When we start to prove the deity of Jesus by his miracles, I think we begin backwards. I would not prove Christ by His miracles; I would prove the miracles by Christ. He was Himself the supreme miracle, far greater than any He ever wrought. With such a being, miracles occurred by natural law. The virgin birth? Such a life would suggest some divine intervention at its birth. When a Christian Jew was telling a fellow Jew about the birth of Jesus, he was asked: "If a child were born in this town today, whatever the wonders surrounding his birth, could you believe he had no human father?" "Yes," was the answer, "I should if he lived as Jesus did." The resurrection? Yes, death had no claim nor any power over such a life. The ascension? Oh, where but Heaven would be a fitting home for Jesus?

3. This is our King. And I like to think that in setting up His Kingdom, He was no adventurer. He was commissioned for the task by His Father: "In the days of these Kings shall the God of Heaven set up a Kingdom that shall never be destroyed." "I have set my King upon my holy hill of Zion." And we may remind ourselves in passing that this Kingdom was projected by an unshakable God, who, after more than thirty centuries of unceasing efforts to displace Him, still molds His throne; efforts more and more subtle year by year, but no less futile; and however disturbing to some believers, are all alike ignored in Heaven. In the last generation, by the way, a famous lecturer in America used to dare God, if He existed, to strike him dead in his tracks; and drawing his watch, he would give Him three minutes in which to strike. When nothing happened, he seemed to think he had bruised the face of omnipotence, while his little fist had really reached only a foot above his own head; and all the time, away beyond the peaceful stars, God sat in the heavens and laughed.

And remember that no crown was betowed on Jesus arbitrarily nor by succession, but for merit. Consider the grounds for His anointing: "Thou has loved righteousness and hated iniquity. *Therefore*, God, even thy God hath anointed thee with the oil of gladness above thy fellows": immaculate righteousness. "He humbled Himself and became obedient unto death. Wherefore, God also hath highly exalted him": perfect obedience. "Who for the suffering of death was crowned with glory and honor": sacrificial suffering. For these qualities, though in imperfection, mankind now crowns its real kings, regardless of the tinsels of royalty. For them in perfection Jesus was crowned King of Kings. The Triple Crown of the Roman Pontiffs, never much more than a myth, is now only a memory. Jesus wears the Triple Crown immortal because He was worthy. And so, when John heard the voices of "ten thousand times ten thousand, and thousands of thousands," standing before the throne, they were singing, "*worthy* is the Lamb that was slain."

It was this Heaven-anointed King who declared His purpose to establish a Kingdom that should defy the gates of hell. He referred to it with assurance time and time again in His ministry, to His disciples around the table that eventful night, and before the high priest next morning. His only two answers to His judge were a denial of Pilate's power, though backed by Rome, and an assertion of His own Kingship, with Godlike calm. And on the cross, with unshaken assurance, He answered a prayer for a place in His kingdom. Yes, Jesus never for a moment doubted the triumph of His own kingdom, nor did His faith in it ever waver.

II. Now I must remind you of this Kingdom's *unshakable citizenship*. And this means the like of you and me. What, from Jesus down to creatures like us? Does that seem a disheartening anticlimax? Yes, and hopeless, considering us alone. But we are still considering *Jesus*. For He selected us for this citizenship. "Ye have not chosen Me, but I have chosen you." And this was said to men who were much the same as we are. They were weak, earthy, sensuous, self-seeking and madly ambitious, contending for the chief places even while observing the memorial of their Master's death. And Jesus knew it all. Nor did He have to depend on them; for legions of angels were at His command. Yet He rejected them and committed His kingdom to weak, sinful men. "I have appointed unto

you a kingdom as my Father appointed unto me." When I think of all He means to do with us and through us, I see no anti-climax, but rather a new triumph of deity in the lives of men.

So *we* are chosen to extend and perpetuate His kingdom. How will our King set about equipping us for our task? As no other builder of an empire, no other founder of a new religion ever dreamed of doing. He will begin by endowing us with "the power of an endless life." "I give unto them eternal life and they shall never perish." Oh, do let us get and hold this tremendous thought: the entrance into us of a new life. It meant so much to Jesus that He repeated it over and over; said He came into the world that men might have life. And He and the sacred writers always compare this new spirit within us to some living thing—leaven, or seed, or trees, or vines, or branches. And even when Peter compares Christians to stones, he calls them "living stones." When we become members of this kingdom, we don't sign a contract for service under a new master, nor swear allegiance to a new government; we become "*partakers of the divine nature*"; and our King says, "Because I live ye shall live also."

This fact puts a new phase on the whole situation. It is not only a promise of hope; it is an assurance of victory. Life of any kind opens boundless hopes; but with the eternal life of Jesus, "it doth not yet appear what we shall be." For like all other forms of life, it begins to operate at once. I have time to indicate only three lines that it follows.

1. It *conforms to type*. That is, it grows into the likeness of its kind; as the sprout of an acorn becomes an oak, or a grape seed develops into a vine. The oak may be knarled and crooked, the vine dwarfed and stunted; but each does its best to grow like its own kind. So this new spirit-planted life within us, which is the life of Jesus, begins at once according to a divine plan to conform to the likeness of Jesus. "For whom He did foreknow He also predestinated to be conformed to the image of His Son." And in spite of the frailties of the flesh and the unfriendly forces within, this transforming process goes on till men recognize in us the image of Jesus. Dim, indeed, and sadly marred this image is in many; but in many others it is so like God that the neighbors watch, wonder and think of Jesus. Sometime ago a man died in Winston, after nearly a half

century of service there. He preached as long as he was able, and then was made pastor emeritus of all the Baptist churches in the city. For his funeral, business houses were closed and men and women thronged the church and stood in the streets to pay him homage; all because he had lived so much like Jesus. An unsentimental man of business once said to me, "When I shake hands with Dr. Wingate it makes me want to be like God." And not only in outstanding men like Henry Brown and Dr. Wingate, but in the lives of countless thousands among the unknown and the lowly is our kingdom winning the world. Daniel Webster said, "The strongest argument for Christianity I know is an old auntie of mine in the hills of New Hampshire." Yes, and this vitalizing power operates regardless of time or distance, like the handkerchiefs and aprons from the persons of the apostles. When Ambassador Bayard returned from England, he brought and presented to the First Baptist Church of Wilmington, Delaware, the chair in which John Bunyan sat while writing *Pilgrim's Progress*. I think if I could sit in that chair I should feel as if I had touched the hem of the seamless robe. The transforming power of Jesus in a human soul!

"In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that *transfigures* you and me."

2. A second tendency of life is to *express* itself after its kind. Plant life, for example, is not content merely to exist; it must assert itself in leaves and flowers and fruit. We can hardly imagine a wholly inoperative life. So this indwelling life of Jesus "*worketh in us* to will and to do."

And this fact explains the gathering of those fourteen men here one hundred years ago; explains all the marvellous achievements you have heard recounted here. Every impulse toward personal ministry of any kind and anywhere; every church building; every Christian school; every home for orphans; every hospital; all the hardships endured; all the millions of dollars given—all have been the natural products of the life within us.

And I want to remind you that it was life acting *spontaneously from within*, and not by pressure from without. Organization we must have, or machinery, if you prefer. But we need to remember

that an engine's power is all in its boiler. Without this the engine is only so much scrap-iron. Nor did our fathers work under the mandate of law. I fear we have sometimes suffered loss by trying to impose man-made rules upon the freemen of the kingdom. Remember, the one all-embracing constitution laid down by our King: "Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind and all thy strength," and "thy neighbor as thyself." These, he said, covered everything. His commandments were instructions, to be followed rather than enforced. Some members of the church at ancient Caesarea undertook to lay down rules, but were promptly called down by the council of the apostles. When and where was any church ever authorized to make any rule for the government of its members? I have heard Christians urged to tithe on the grounds that the tenth *belongs* to God and is therefore *required*, leaving the impression that the other nine-tenths belongs to us. Shall we not tithe? By all means, but as an offering of love, and not as a fulfillment of law. Law says, "bring in the tithes." Love sings,

"Naught that I have my own I call.

I hold it for the Giver.

My heart, my strength, my life, my *all*

Are His and His forever."

Jesus is not a tax collector. If our gifts are not inspired by love, they will never be exacted by law. "Ye are not under the law, but under grace." "He hath taken away the handwriting of ordinances against us, nailing them to His cross." And in their place, has come a far higher impulsion. Let me recite God's code for mothers: "Thou shalt nourish this child properly and regularly. Thou shalt provide for it comfortable clothing. Thou shalt guard it from personal danger. Thou shalt train it adequately for life." But God gave no such code. All He did was to plant motherhood in the heart of a woman and then lay a baby on her bosom. Could even God have gotten Paul to Heaven by force? Yes, perhaps his body; but He would have had to carry him in chains, and He would have got from him no service on earth and no song in Heaven. So, that

wasn't God's way. He simply gave Paul a vision of Jesus, and things began to happen. When Paul felt the pressure of God's law, he said, "sin revived and I died." But "when it pleased God to reveal His son in me, I conferred not with flesh and blood." And the world knows what followed. And when at last his brethren in Ephesus sought to dissuade him from going up to Jerusalem to meet a martyr's fate, he protested: "What mean ye to weep and to break my heart? I am willing not only to be bound but to die for the name of the Lord Jesus."

And do not forget that this kingdom of love offers a boon for which the heart of the nations is yearning; freedom and equality. In such a kingdom, the only slave is the lover himself, and a lover rejoices in his chains. Its new democracy says not only, "I'm as good as you are," but "you're as good as I am." I always thrill at Dr. Greene's oft-quoted remark when Justice Hughes, of the United States Supreme Court, and John Chinaman, a laundryman, sat side by side on the front seat of his church: "Brethren, Justice Hughes and John Chinaman have come to join our church together. The ground is level around the cross." But it was more thrilling still when Judge Hughes took John's hand and called him brother. It takes the spirit of Jesus to produce such results.

A few years ago a professor said from the rostrum of a college that was founded to promote Christianity, "God becomes progressively less essential to the running of the universe." He was doubtless referring to the marvelous achievements of science. But there is a wide realm in which science at its best is impotent. Science did not turn Saul the persecutor into Paul the martyr. Science did not change that sensuous debauch of the fourth century into Augustine, chiefest of the Fathers for all ages since. Science did not turn the wealthy vain and voluptuous fop, John Bermado, into St. Francis, a voluntary servant of paupers and lepers, kissing the flowers as his "little sisters in Christ," and breathing the spirit of Jesus into endless generations of men. Science did not turn the slave-stealing wretch, John Newton, into a minister of the cross, to set the world singing,

"Amazing grace! How sweet the sound,
That saved a wretch like me!"

In an age of religious debauchery and despotism, an humble monk openly denounced and defied a corrupt and ruthless papacy.

“What, shall one monk scarce known beyond his cell,
Front Rome’s far-reaching bolts and dare her frown?
Brave Luther answered. ‘Yes.’ The thunder swell
Shook Europe and discharged the triple crown.”

Science did not kindle in Luther the fires of the Reformation. Science did not move Livingstone to spend a life in darkest Africa, so godlike that when he died the untutored savages bore his body on their shoulders across the continent that it might be buried among his people. Science did not send Father Damien to live and die on Lepers’ Island. Science did not inspire Dr. Barlow, a medical missionary, to invite death by deliberately swallowing the germs of a Chinese pestilence and then go to Hopkins Hospital, that by studying results in him, the plague might be combatted. Science did not transform that drunken thief and jailbird, Jerry McAuley, into the missionary of New York’s slums.

But you need not go back to the great names of history. Look around you. Awhile ago in the Union Station at Raleigh, a woman of what is called the upper-class came up and asked if I would do her a favor. “With pleasure, madam. What can I do?” “Here is a poor derelict that we have rescued,” she said, “and she has promised to go back to her people in South Carolina. But some of her pals are taking this same train, and we fear they may entice her to go on with them. Won’t you see that she changes in Selma?” When the train came, the woman took the hand of the outcast, laid her lips on that soiled brow, and said, “Good-bye, dear. If you get down again, let us know.” On a chain around her neck was a silver Maltese cross, on whose arms I read the letters, ‘I. H. N.’—“In His Name.” And think of

“The millions of nameless and lowly
Who the strait, hard road have trod.
Some call it consecration,
But others call it God.”

If asked to account for their lives, all those would give the unvarying answer: "Not I, but Christ liveth in me."

3. But as children of the dust, we find that under the wear and tear of daily life, the burden some time grows heavy and the day seems very long. "Buck up," and "hang on," bring no tonic. What then? The life our Lord imparted meets the case, for it also tends to *renew itself*. Jesus sometimes calls it "water"; not a stagnant pool, that must be brought up with a force pump, but a well of water, "*springing up*" in a divine Artesian fountain "unto everlasting life." So, "though our outward man perisheth, yet is the inward man renewed day by day." Tired? Oh yes, but he expects that; foretold it. "Even the youths shall faint and be weary, and the young men shall utterly fall." But notice what goes before and follows: "Dost thou not know? Hast thou not heard? The everlasting God, Jehovah, the creator of the ends of the earth fainteth not neither is weary." So our God doesn't get tired. But go on: "He giveth power to the faint, and to him that hath no might he increaseth strength. Even the youths shall faint and be weary and the young men shall utterly fall. But they that wait for Jehovah shall *renew* their strength. They shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." I speak not now as an advocate but as a witness. And many of you have risen out of those seasons of weakness saying, "I can do all through Christ that strengtheneth me."

And then, we are to expect what the sacred writers call "fiery trials" and "a great fight of afflictions." Personal sufferings, bereavement, total financial losses, failing health, shameful and shocking family defections, in cumulative force have sometimes swept over you like a desolating storm, till you took up that anguished cry from the cross: "My God, why?" Then, in the silence whispered a voice: "My grace shall be sufficient for you." And as you looked up into the black heavens, things began to shape themselves into a *person*. It became *He*, and with uplifted eyes, you asked in trembling faith, "Who art thou Lord?" and the answer came: "I am Jesus."

But we are not yet through. We must carry on to the end, and the supreme test awaits us. "The last enemy to be conquered is death." But repeat it once more: "I give unto them *eternal life*": and before eternal life, *death himself must give way*. "Stand by,"

said Patrick Henry in his last hours, "and see how a Christian can die." But still more: the resurrection of Jesus has turned graveyards into cemeteries—"sleeping chambers." Not long ago, I stood in one of these, while friends were laying the body of a woman to rest by the side of her two little boys. On their tiny tombstones were carved the dates of their birth and death, and around me were other stones with like inscriptions; some of plain citizens and some of men nationally and internationally known. But they too had been citizens of the kingdom, and on their monuments I could read another inscription: "I am the resurrection and the life. He that believeth in me though he were dead yet shall he live again; and he that liveth and believeth in me shall never die." As the minister was saying "The grace of our Lord Jesus Christ be with you," a bird began singing overhead; and standing in the valley of the shadow, I saw the sunrise on the hills, and turning away, my heart said, "Good night, beloved. I'll see you in the morning."

III. Finally, this King and His kingdom *still survive*, and never were their influence wider or deeper in the world. There is not a single phase of human life, nor any legitimate line of endeavor that is not impressed by the spirit of Jesus. Not perfectly controlled by it, to be sure, any more than any human life is perfectly controlled; but far more so than ever before. Whenever till recent years and in Christian lands did business men build schools and churches for their employees, or invite representatives of their workers to sit with their boards of directors? Whenever were there so many organizations set up and so much money expended for the promotion of social welfare? Whenever were there so many free hospitals for the poor, so many homes for orphans, so many houses of refuge and restoration for ruined women? And *wherever*, save in so-called Christian lands?

No less potent is the spirit of Jesus in the *political life* of the nations. An editorial in a secular magazine at the close of the world War declared, "Hitherto we have accepted, for the events of the last years, the standard of the statesman, the publicist, the politician. Now they have passed on for final review at the judgment seat of Jesus of Nazareth. These terms sound antiquated and theological; but they are deliberately chosen because they describe the fact. Our great

adventure of the past years, its outcome, its motives and its methods, must finally be submitted to the verdict of Jesus."

Such an utterance from such a source may well give pause to thinking men everywhere. Not one of the great nations now dares go to war without first seeking the approval of the Christian conscience of the world. Does it mean nothing that in a land where fifty years ago our missionaries were scornfully called "foreign devils," the first emperor of the Chinese Republic and one of the foremost of its generals, whatever their motives, proclaimed themselves Christians? Does it signify that the mayors of Nanking and Shanghai, the Washington and New York of China, and also the mayor of Shantung, another of China's largest cities, all married young Christian women from our Baptist schools, and that the Shanghai mayor is also a devout Christian.

We in America think with pride of our great lakes. But the lake which holds the eyes and the hopes of the world is a little body in Switzerland named Lemen, which we commonly call lake Geneva. For on its shores the wisest and best of the world's statesmen gather at stated intervals every year to promote in the hearts of the nations the spirit of the cradle hymn of Jesus—"peace among men." But there is another lake in a distant land far away from any political center or any of the great marts of commerce. And yet, it influences every political and commercial center on earth. For on and around its shores, 1900 years ago, a young carpenter lived and taught. And those world statesmen at Geneva have agreed, and several of them have said, that the only principles on which they can ever establish a permanent plan of world peace must be based on the teachings of that young carpenter. And so, lake Genesareth is pouring its waters of life into lake Geneva.

There is time for only a brief reference to the ever widening influence of Jesus and His Kingdom on *the world's religious life*. I can do no more than refer to your own marvelous growth in this State in the past century, as partially revealed in the papers you have heard. It may be added that while the population of the United States has increased a thousand per cent in that period, your percentage of increase has been three thousand. And your world growth for the same period has been hardly less remarkable. While the two great Catholic communions, Roman and Greek, have gained 152

per cent and all other Protestant denominations have gained only 152 per cent, your gain for the same period has been 2,216 per cent.

But I'm thinking more of the pervasive influence of Christ in the non-Christian nations. There are no frontiers to His Kingdom. I have referred to China, the greatest of those nations. In India, the second greatest, He is even more potent. Said John R. Mott recently, "In my last trip around the world, I found the heathen nations ten times more favorable to Christianity than on my first trip ten years ago." And E. Stanley Jones tells us that for the last ten years, the Protestant churches of India have added to their membership a hundred thousand souls a year. He says further that in introducing him at a public meeting, a professor in a Hindu college said, "Young men, no other such personality as that of Jesus has ever appeared in human history." In inviting Mr. Jones to come over and speak at their university, a native student said, "We want you to speak about Jesus"; and another added, "Speak especially about the cross." When some Buddhist priests were telling a young Hindu Christian he would find many of the sayings of Jesus in the teachings of Buddha, the boy replied, "Yes, but I don't find Jesus there. He helps me live like He says." And Mahatma Ghandi, though nominally still a Hindu, models his life after that of Jesus. So, when a crowd gathered at a station where his train stopped called for a speech, Ghandi read them the Beatitudes from the sermon on the mount, and said, "that's my speech." Brethren,

"The King of glory passes on His way."

Does the Kingdom seem to lag in progress? You and I know little enough about physical progress and practically nothing about that in the spiritual world. If we may believe those who have figured out the several motions of the earth, you have travelled one way and another several million miles since you gathered here tonight, but you seem to have been sitting still.

Do you feel like Hamlet, that the moral world is tumbling around you and cry out,

"The time is out of joint. O cursed spite
That ever I was born to set it right?"

May we not rather sing, with Rupert Brook, that great-hearted young Englishman, as he sailed away to die for his country on the Galopoli Peninsular,

“Now God be thanked who hath matched us for this hour?”

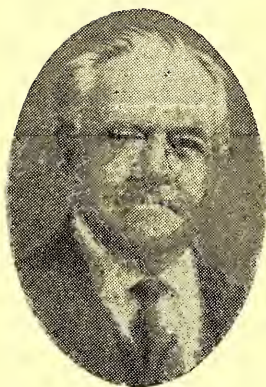
Does Jesus seem to have left the world? He has a habit of disappearing, but always returns. Just a little while after the star had shone and the angels had sung, by divine direction, He fled to Egypt. But ere long, came another message: “Arise and take the young child and his mother and go into the land of Israel. For they are dead which sought the young child’s life.” Again, when Jesus heard that John was cast into prison he departed into Galilee.” Another retreat. But read on: “And leaving Nazareth he came and dwelt in Capernium.” When John was silenced Jesus left His obscure village home and came to the front. In removing John, Satan snuffed out a candle, and behold the sun rose. Next, He went down into a tomb, and that seemed to be the end. But He entered that tomb not as a captive but as a conqueror; and after lying there three days like a warrior taking his rest on the field of his triumph, He appeared on a mountain top as lord of heaven and earth. Again in Rev. 6:2, we read, “I saw, and behold a white horse, and he that sat thereon had a bow and there was given unto him a crown, and he went forth conquering and to conquer.” But amid all the smoke and thunder and woes and death, the rider of the white horse disappears, and seems to have gone down. But in the 19th chapter, the white hores reappears, followed by “the armies which are in heaven.” On His head are many crowns, and on His vesture a name is written: “King of Kings and Lord of Lords.”

And in His time appointed He will appear again. Brethren and fathers, fellow citizens of the everlasting kingdom, spirits of just men made perfect, you labored and we have entered into your labors. Here’s for another century of service and another, even till the King returns.

“You climbed the steep ascent of heaven
Through peril, toil and pain.
O God, to us may grace be given
To follow in your train.”

BAPTIST NEWSPAPERS IN THE STATE

BY LIVINGSTON JOHNSON



LIVINGSTON JOHNSON

The Baptist State Convention, as all know, was organized in 1830. The session of 1832 was held at Reeves Chapel. Two movements for important agencies were put on foot at that Convention. The first was the resolution expressing it as the opinion of the Convention that a suitable farm should be purchased to establish a Baptist literary institute. A committee was appointed to carry this resolution into effect. This was the beginning of Wake Forest College. At the same Convention Samuel Wait, the Corresponding Secretary, known then as the General Agent, made the fol-

lowing statement in his report:

"It will be easily seen that we have long labored under great and very serious disadvantages from the want of a well-conducted religious journal. Such a paper, we might hope, being adapted to the existing state of our churches, would be productive of the best consequences. Much information on important subjects could be imparted to the churches and our denomination at large, many prejudices removed, and the way soon prepared for securing to the Convention annually, a larger amount of aid."

The following resolution was adopted unanimously:

"Whereas, This body has been informed that Brother T. Meredith, of Edenton, contemplates the publication of a religious periodical, to be issued monthly at the moderate price of one dollar per annum; therefore,

"Resolved, That this Convention highly approve the undertaking, and earnestly recommended their brethren to give it a liberal patronage."

So these two agencies—Wake Forest College, our power house, and the *Biblical Recorder*, our light plant—had their beginning at

the same Convention and have gone on hand in hand through all these years strengthening our Baptist Zion.

Dr. George W. Paschal, who has very kindly gone through the files of the *Recorder* in the Wake Forest Library, where they are being kept, as the vault in the library is fireproof, has given us important data about the *Recorder*. It was first started as a monthly paper under the name of *The North Carolina Baptist Interpreter*. The first issue was at Edenton and bears date of January 17, 1833. The price was one dollar, with Thomas Meredith as editor. Volume two was published at New Bern July 5, 1834. There was no issue of the *Interpreter* after that date.

The first number of the *Biblical Recorder* was published in Edenton January 6, 1834. There was no other number published that year.* Volume one, number one, was issued from New Bern bearing date of January 5, 1835. With slight interruptions, the publication has continued since that time.

The *Recorder* was moved to Raleigh at the close of 1837 and the first issue from that place bears date of January 13, 1838. Mr. Meredith, the editor, said he yielded to the earnest and repeated solicitations of numerous friends and advisors in moving the location to Raleigh.

March 3, 1838, the *Recorder* had absorbed the *Southern Watchman*, the Baptist paper published at Charleston, S. C., and from this time until its suspension in 1841 was issued with the heading, "*The Biblical Recorder and the Southern Watchman*, Raleigh and Charleston." In 1841 publication was suspended. A committee was appointed to confer with Elder Meredith upon the expediency and probability of publishing a weekly paper. He told the committee he expected to resume publication of the *Recorder* and *Watchman* about January first. The publication was not resumed, however, until January 14, 1843. In an editorial, Meredith said, "When we took leave of our readers some twelve months ago we had not an idea we should ever publish another

*We learn from Judge T. M. Pittman that Mr. Meredith published a paper while the *Recorder* was suspended. He has the only known copy of that paper and we were not in possession of this information when this paper was written.

paper." When the publication was resumed the name *Biblical Recorder* was put at the mast head and has been there ever since.

Thomas Meredith died after the Convention in 1850 and Thomas W. Tobey, pastor of the First Baptist Church, Raleigh, edited the paper until the Convention and a committee was appointed, presumably at the request of Mrs. Meredith, to suggest an editor for the paper. The committee recommended that Elder Tobey be continued as editor, salary to be agreed upon between him and the proprietors. Elder James McDaniel, of Wilmington, and C. R. Hendrickson, of Elizabeth City, each of whom had been engaged in the publication of Baptist papers, relinquished their publications and so far as they could, transferred their lists of subscribers to the *Recorder*. Elder Tobey resigned as pastor of the Raleigh church to accept a call to Yanceyville and Trinity churches, and from July, 1853, until the end of the year no name of editor is given, but probably W. H. Jordan did most of the editorial work.

WESTERN NORTH CAROLINA PAPERS

It may be well at this time to introduce the names of publications in Western North Carolina. As Rev. A. I. Justice very kindly furnished us with detailed information about such publications, we cannot do better than to give this information in full.

"The Western North Carolina Baptist Convention was made an independent body in 1847. The Convention leaders soon found that to carry on the work of a Convention they must have a medium of communication. So in 1853 Rev. James Blythe began the publication of the *Carolina Baptist*, at Hendersonville. After a short while Elder Blythe called to his assistance Rev. Nelson Bowen, an educated young man from Tennessee. The paper was a great factor in promoting the interest of the Convention and in laying the foundation of Judson College. It ran well for a few years when, for want of financial support, its publication was suspended.

"In 1859 Professor W. A. G. Brown, also from Tennessee (father of Dr. A. E. Brown), began the publication of the *Baptist Telescope*. It was only a short while till the War Between the States broke out and the *Telescope* also had to be suspended.

"In 1867 Rev. N. Bowen began the publication of the *Cottage Visitor*. This paper wonderfully helped the churches of the Western

Convention to get back in touch with each other in the dark days following the Civil War, and also in finishing the erection of the Judson College building. But the financial strain was so heavy that after a few years this paper had to suspend publication.

"In 1880 Rev. N. Bowen resumed the publication of this paper, giving to it the name first given it by Professor Brown, *Baptist Telescope*. Brother Bowen continued publication of this paper until he died in 1884. After his death Rev. Joseph E. Carter became editor and changed the name to *Western North Carolina Baptist*. Brother Carter, after a year or two, connected himself with the *Biblical Recorder*, I think as associate editor with Dr. C. T. Bailey. A page of the *Recorder* was set apart for news from the western section of the State, and Brother Carter was editor of this department. At the same time this was going on, Rev. D. B. Nelson began the publication of a paper, calling it *The Blue Ridge Baptist*.

"In 1890 Rev. J. A. Speight moved from the eastern to the western part of the State. He wanted to go into the newspaper business. *The Blue Ridge Baptist* was turned over to him. He continued the publication, but moved it from Hendersonville to Asheville and changed its name to *Asheville Baptist*. Brother Speight kept it going for a while, but for want of financial support had to give it up.

"Mr. J. D. Boon was editing a local county paper at Waynesville, called the *Waynesville Courier*. Millard A. Jenkins was pastor of the Waynesville Baptist Church. He became editor of the *Courier* with J. D. Boon as publisher. The name of the paper was changed back to *Western North Carolina Baptist*, which name it held till the dissolution of the Western Convention in 1898, when the paper suspended to be renewed no more."

CHARITY AND CHILDREN

The Baptist Orphanage was established in 1885. In 1887, two years after the Orphanage Association was organized, the publication of *Charity and Children* was begun. The name of John H. Mills was always carried as editor, though J. D. Newton did much of the work during the eight years Mr. Mills had charge of the paper. It had been published time and again that the paper would be sent free

to any one who subscribed as much as one dollar to the Orphanage. The printing office was very inadequately equipped, the boys set the type by hand. As the expense was very little it was thought wise to give the paper to every one who contributed as much as one dollar.

In 1894 Archibald Johnson was elected editor of *Charity and Children*, being paid \$800.00 salary and giving his whole time to the Orphanage, visiting associations as well as editing the paper. As the editor was paid a salary, the policy of giving the paper to all who gave a dollar to the Orphanage was discontinued and a regular subscription price was required. It took quite a while to get the brethren accustomed to paying for the paper, but at last they have come around to agree that it was wise to let it stand on its feet, and with the club arrangement the paper has inaugurated, the subscription list is now 25,000. *Charity and Children*, as all know who read it, is one of the brightest papers in the State and is largely quoted by the secular press. It has done much to bring the Orphanage into prominence before the denomination. With the well-equipped job office the publication now turns into the Orphanage treasury a neat profit each year.

NORTH CAROLINA BAPTIST

The first issue of the *North Carolina Baptist* bears date of January 28, 1891. It was established by Rev. T. B. Newberry, of Fayetteville, who was the owner and managing editor, with W. B. Oliver, pastor of the First Baptist Church, Fayetteville as chief contributing editor.

Rev. W. J. Fulford became managing editor when the stock company was organized in 1891 and continued until January, 1892, when John A. Oates became managing editor at the princely salary of \$40.00 per month. Through several changes the property was purchased by John A. Oates, who continued as editor until the paper was sold.

The *North Carolina Baptist* lived through the period when the Gospel Mission Movement was rife in this State, and a good many contributions to that paper criticized the organized work of the Convention. But when John Oates gained control of the paper he was loyal to our denominational work and used the editorial columns

of the paper in a constructive way. He also became a very earnest advocate of prohibition, and the paper was used to create sentiment for prohibition, doing much to influence the voters to cast their suffrage for prohibition in North Carolina.

THE RECORDER AGAIN

The editors of the *Recorder* were:

Thomas Meredith from 1835 until his death November 13, 1850; T. W. Tobey, November 30, 1850, until July 8, 1853; J. J. James, January 13, 1854, until 1861; J. D. Hufham, 1861-1867; J. H. Mills, 1867-1873; C. T. Bailey, 1873-1895.

Owing to the ill health of C. T. Bailey during the last two years of his life, his son, J. W. Bailey, did practically all the editorial work until the death of his father, which occurred in 1895. The Convention in 1895, at the request of Mrs. C. T. Bailey, appointed a committee to advise about an editor. The committee recommended that J. W. Bailey be made permanent editor of the *Recorder*. J. W. Bailey edited the paper from 1895 until 1907. He then sold his interest to C. W. Blanchard, who was editor from May, 1907, until February, 1908.

At the Convention in Wilmington in 1907 the directors of the Recorder Company submitted a proposition to the Convention asking that body to appoint a committee of seven, who shall be non-stockholders, who with the directors shall constitute a committee for electing the editor of the paper. Brother Blanchard and the committee met in Raleigh and elected Hight C. Moore as editor. A resolution had been introduced at a previous Convention asking that a joint stock company be organized to publish the *Biblical Recorder*, and if thought wise to buy the *North Carolina Baptist*, and consolidate it with the *Recorder*. An amicable arrangement was made with Mr. John A. Oates, editor and proprietor of the *North Carolina Baptist*, whereby the Recorder Company, by purchase, became the owner of the *North Carolina Baptist*. C. W. Blanchard retired as editor on February 5th, at which time Hight C. Moore entered upon the duties of editor. Mr. Blanchard made many friends while editor of the *Recorder*. During his management of the paper it was safe, sane and sound.

Dr. Moore was elected editor of the Sunday-school publications of the Sunday School Board, Nashville, Tenn., in 1917, and Livingston Johnson was elected editor of the *Recorder*, which position he still holds.

The *Recorder* has had a hard time during its whole existence to weather the financial storms through which it has passed. The Recorder Company could not publish the paper now if they depended upon its receipts for a support. But fortunately some years ago a lot was bought when real estate was cheap and a building erected which is now used to house all our denominational agencies. It also equipped a commercial job printing office. By using income from these holdings the Biblical Recorder Publishing Company has been able to meet the deficits created by the publication of the paper.

BOOKS BY NORTH CAROLINA BAPTISTS

THE GROWTH OF A HUNDRED YEARS (1830-1930) IN RELIGIOUS AND
GENERAL LITERATURE

BY HIGHT C. MOORE



HIGHT C. MOORE

Within the twentieth century North Carolina Baptists have made their principal contribution to literature. Prior to this remarkable renaissance there was abundant literary ability of a high order, but it did not crystallize in books nor ossify upon library shelves.

The fathers cultivated the tongue more than the pen and were witnesses rather than writers. Thus Shubael Stearns made the Sandy Creek region, as Whitsitt said, the holy land of our Southern country, worthy to be the goal of pilgrimages. And Henry Abbott, a Baptist preacher from

Camden, though son of a canon of St. Paul's in London, made his mark at the Halifax Convention by writing in the Bill of Rights the article guaranteeing religious liberty in this colony and country.

Moreover, our literati specialized as masters of spoken and school masters of written English. Think of William Hooper about whom Ralph H. Graves said: "What Dr. Hooper accomplished as scholar, pulpit orator, and writer for periodicals is enough to give him a place in Southern Literature." Think of Thomas Hume, twenty-two years Professor of English Language and Literature in the University at Chapel Hill, never a writer of books, but as Edward K. Graham, recalling a half-dozen instances, said, "He was a maker of writers of books." And think of William B. Royall, who began teaching Greek at Wake Forest in 1866 and in a world record of sixty-odd years taught that language to presidents of twelve Southern colleges and of two theological seminaries.

It must be said, also, that some of the best of our Baptist literary work is not in book form but embodied in newspaper files. There was

Elias Dodson, the incomparable itinerant, who not only conducted family worship in two minutes so that his hostess' biscuits would not burn, nor the children get restless, but who could put a volume in a paragraph and a story in seven sentences. There was John Armstrong, professor of Latin and Greek at Wake Forest, whose travelogs in the *Biblical Recorder*, describing his visit to Europe, 1837-1839, have been "considered by competent critics unexcelled as letters of travel."

Owing to paucity rather than pauperism in printed products, only one North Carolina Baptist is represented in Holliday's "Three Centuries of Southern Poetry," and two in Metcalf's "American Literature," while we can claim only six of the thirty-nine North Carolina writers quoted in the sixteen-volume "Library of Southern Literature," first copyrighted in 1907 and revised as late as 1913, with Edwin A. Alderman as Editor-in-Chief and Charles Alphonso Smith, associate literary editor.

Grant that we have earned no superlative in American Literature and that in our own State no Baptist has written short stories comparable to those of O. Henry or letters equal to those of our great diplomat, Walter H. Page. Yet we have a literary output of which we need not be ashamed.

So we enter the temple of North Carolina literature to find a magnetic group in the Baptist hall of fame. For example:

George W. Truett, prince of the pulpit, with three continents in his audience; Archibald Thomas Robertson, world authority on New Testament Greek; Robert Boyte Crawford Howell, defender of the faith in the times that tried men's souls; Matthew Tyson Yates, missionary peer of Carey and Judson; Charles Elisha Taylor, apostle of Christian education; James Dunn Hufham, expert historian with the pen of a ready writer; Frank M. Jordan, intrepid evangelist whose diary shows 7,000 converts under his preaching and who baptized in every important river and creek in the State; James Franklin Love, missionary executive with contacts in eighteen lands; William Louis Poteat, educator of educators and prophet of the larger life; Miss Fannie E. S. Heck, a queen in the Kingdom who led her sisters up the heights; Bernard Washington Spilman, internationally known Sunday-school specialist, whose "Sunday-school"

has gone through twenty-one editions; Thomas Dixon, Jr., novelist and dramatist, whose "Clansman" as book, play and film has earned seven million dollars—undoubtedly the greatest monetary return of any work ever produced in America; John Charles McNeill, the poet, first winner of the Patterson Cup which he received at the hands of President Roosevelt in 1905; Gerald White Johnson, the biographer, who is declared in the Boston *Transcript* to be "one of the most able American biographers in the time of many biographies"; Clarence Poe, journalist and traveler, winner of the Patterson Cup in 1909 at the hands of Ambassador Bryce and in 1912 at the hands of Walter H. Page; Charles B. Aycock, statesman whose speeches for public education stirred our people

"From Mitchell the pride of the mountains
To Hatteras the dread of the sea."

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Little more than a hint of the riches of our religious literature can be given within the limits of an address too hastily prepared to allow adequate research and matured appraisal.

A LITERATURE IN PREACHING

is creditable, though we have no book deposit from many of our great preachers.

There was Quinton H. Trotman of whom Chas. E. Taylor wrote: "He was a natural orator of great power, a bold, fearless, generous, noble man, a born ruler of assemblies, a king among men, and he did more to extend Baptist principles in the State than any man in his day."

There was John Kerr, who, in the opinion of J. J. James, after hearing America's great trio, Clay, Calhoun and Webster, was their superior "in native gift and power to move men."

There was William T. Brantley, Sr., of whom Cathcart's *Cyclopedia* says: "His oratory was so overwhelming that the whole audi-

ence would be alternately bathed in tears or carried up to the third heaven in jubilant delight."

There was Abram Maer Poindexter, of whom the President of the Virginia General Association said: "His utterances, always weighty and powerful, were at times absolutely terrific and overwhelming. By his logic and his pathos he carried all before him." And John A. Broadus said: "Dr. Poindexter, with a partial exception in one respect (a defect in his voice), had all the faculties and forces which make up a true orator."

There was Humphrey Posey, missionary to the Cherokee Indians and to our people beyond the Blue Ridge, whom J. H. Campbell declared naturally one of the greatest men and, for his limited opportunities, one of the greatest preachers he had ever known.

There was President W. M. Wingate of Wake Forest, one of whose sermons was so tremendously effective that its title was printed on the walls of college rooms and halls so that L. R. Mills upon entering college and occupying his room noticed on the ceiling over his bed in letters two feet long the word "FOREVER."

Yet not one of these illustrious fathers left a book of sermons to stir our hearts today.

Only two volumes, both by pastors of the First Church of Raleigh, appear to have come to us from that era. In 1853 appeared a volume of sermons with a memoir of his life by Josiah J. Finch. In 1894 Thomas E. Skinner published his "Sermons, Addresses, and Reminiscences"—including twenty-nine revival sermons delivered in Raleigh, 1883, resulting in forty-seven baptisms; funeral sermons, as on Yates, H. M. Tupper and R. B. C. Howell; address on "Sixty Years of Conventional Life" delivered at the dedication of Memorial Church in Greenville during the sixtieth session of the Tar River Association; and many racy reminiscences.

A compilation by J. F. Love, "Southern Baptist Pulpit," contained thirty-three sermons, including one each by R. T. Vann, T. H. Pritchard and J. L. White.

"Life's Tomorrows" came from the pulpit and pen of Junius W. Millard, who also wrote, "Why Be Baptized?"

"Sunday Afternoons with a Congregation of Children" contains the substance of fifteen sermons (including six object sermons and six

chalk sermons) preached by Pastor Charles A. G. Thomas to the Orphanage Baptist Church at Thomasville.

Amzi Clarence Dixon, whose ministry culminated in Spurgeon's Tabernacle in London, left no fewer than twenty volumes of his sermons and addresses including, "Milk and Meat" (1893), "Heaven on Earth" (1896), "Evangelism Old and New" (1905), "The Glories of the Cross" (1912), and "Back to the Bible" (1912).

At least eighteen volumes bear the name of Leonard Gaston Broughton, pastor of the Baptist Tabernacle, Atlanta, Ga. The evangelistic appeal runs through "The Soul Winning Church," "The Prodigal and Others" and "The Revival of a Dead Church"; while "Salvation and the Old Theology" is an exposition of pivot points in Romans; and "God's Will and My Life" is autobiographical.

We have four volumes by Geo. W. Truett, pastor of First Baptist Church, Dallas, Texas, whom Joseph Fort Newton characterizes "a truly great preacher, as much for depth, simplicity and intensity of faith, as for size, poise and incommunicable charm of personality." One is pastoral, embodying sermons preached in his own church, "We Would See Jesus" (1915), this volume having gone through twelve editions. One is evangelistic containing sermons preached in a series of meetings at Fort Worth, "A Quest for Souls" (1917). A third includes addresses on widely different themes and occasions, "God's Call to America" (1923). And the last is a dainty volume of his Christmas messages to his flock and friends, "These Gracious Years" (1929).

Of Samuel Judson Porter, pastor First Baptist Church, Washington, D. C., Dean William Wilbur, of George Washington University, speaks as "a writer of books redolent of scholarly spirituality." After hearing most of the sermons contained in "Lamps of Gold" (1928), Commissioner James J. Davis, of the United States Department of Labor, wrote: "His preaching in our capital city has been a lamp of steady flame." His latest book, "The Diamond Shield" (1929), is a sympathetic and scholarly study of Christian love—I Corinthians 13. Finding in Hebrews "the most symmetrical and complete interpretation of Christ to be found in the New Testament," he has given us a book of rare value, "The Twelve-Gemmed Crown: Christ in Hebrews" (1913). Fifteen sermons dedicated to mothers of American soldiers are included in "The Romance of Christian Experience"

(1918). Other volumes from his pen are "The Shepherd Heart," "The Life of the Lord's Prayer," "Yearning Upward," "The Life of Poise," and "The Gospel of Beauty."

A LITERATURE OF BIBLICAL SCHOLARSHIP

contains the work of one whom many regard the greatest master of New Testament Greek that the world has ever known—Archibald Thomas Robertson, professor of New Testament Interpretation in the Southern Baptist Theological Seminary. His most scholarly work "A Grammar of the Greek New Testament in the Light of Historical Research" (1914) is the acknowledged standard in its field. He is now engaged upon a six-volume work (the first two now on the press), "Word Pictures in the New Testament," which promises to rank with his Grammar. Looking at a list of his books, thirty-four in all, one wonders how any man though of master mind, could produce so much of such excellence: four books on the New Testament as a whole; six on the Greek New Testament; thirteen on the Gospels and Jesus; six on Paul; four on other studies in the New Testament; and the biography of his illustrious father-in-law, John Albert Broadus (1900).

Lesser lights in the same firmament, but shining with a brightness all their own, are Kyle M. Yates, professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, author of "A Beginner's Grammar of the Hebrew Old Testament" (1929); and William Hersey Davis, associate professor of New Testament Interpretation in the Southern Baptist Theological Seminary, author of "A Beginner's Grammar of the Greek New Testament" (1924).

In this same field, Charles B. Williams, professor of Greek and Ethics in Union University, has wrought effectively in five volumes: "The Participle in the Book of Acts" (1910), "New Testament History and Literature" (1916), "The Evolution of New Testament Christology," and "An Introduction to Christian Ethics" (1923); also a book of sermons "Citizens of Two Worlds" (1919).

A LITERATURE OF DOCTRINE

would be expected of North Carolina Baptists, although few in their devotion to a distinctive tenet would go so far as Trotman who said to the Cathcart reporter that if after death he could remember ever

having preached a sermon without mentioning baptism, he would turn over in his grave. As a matter of fact, our doctrinal writers, while not neglecting our Baptist beliefs have wrought in the wider evangelical field.

It fell to the lot of R. B. C. Howell, born Episcopalian on the banks of the Neuse near Goldsboro, to lead in Tennessee and Virginia the battle royal of last century against the anti-missionaries and Alexander Campbell and his followers. His "Terms of Christian Communion" (1854) ran through several editions in this country and three or four in England. "The Evils of Infant Baptism" was also a volume of pointed polemics. His little book on "The Deaconship" ran through six editions in a short time and is still a standard on the subject. He also wrote "Plain Things for Plain Men," "The Way of Salvation," "The Cross" (1854), and "The Covenants" (1856) and a historical work, "The Early Baptists of Virginia." Reckoned "one of the ablest and most learned men in the South," he was Vice-President of the Triennial Convention in 1828 and President of the Southern Baptist Convention the four sessions held 1851-1857.

A native of the Yadkin Valley, Sanford M. Brown, editor *Word and Way*, Kansas City, Mo., has written a half-dozen books in his usual clarity of style, cogency of argument, and scripturalness in content: "Church Organization and Work" (1910); "The Gospel in Nature: or God's Demonstration and Work" (1910); "The Gospel in Nature: or God's Demonstration" (1911); "Regular Baptism"; "The Triune Name"; and "The Cross of Christ."

There were at least three or four editions of "What Made Me a Baptist," by Charles A. Jenkins, author of two books of humorous philosophy—"Pot Hooks," and "Good Gumption"; and a story "The Bride's Return," based on the belief that "we must have Bible or babel, and that the inexorable law of church life is regeneration or degeneration."

Other books in the denominational field are "A Treatise on Infant Baptism," by T. H. Pritchard; "The Baptist Position and the Position for a Baptist" by J. F. Love, author also of "The Union Movement"; while from Rufus W. Weaver we have "History of the Doctrine of Inspiration" (1909) and "The Reconstruction of Religion" (1904).

Of all studies in the death of Jesus one of the very best—and it stresses our newer and needed doctrinal emphasis today—is “The Scandal of the Cross” (1928), by Edwin McNeill Poteat, pastor Second Baptist Church, Atlanta, Ga. The volume includes the author’s essay. “Tolstoy: Religion without Redemption” and “Religion and Redemption.” From the same author we have a good book on “The Religion of the Lord’s Prayer,” and another on “Thine Only Son, or The Stewardship of Family Life.”

“A great contribution to the cause of truth and righteousness,” wrote George A. Lofton in introducing “The Mormon Monster” (1901) by Edgar E. Folk, a son of Wake Forest and for many years editor of *The Baptist and Reflector*, Nashville, Tenn. In his large volume is given a history of Mormonism as a religious system, as a social system, and as a political system, and also a full discussion of the subject of polygamy.

A LITERATURE OF WORSHIP

is not wanting though not extensive. The pioneer was Robert T. Daniel’s “Selection of Hymns and Spiritual Songs” (1812), about eighty of the hymns being original. John Purify’s Hymn Book appeared in second edition in 1831. William B. Harrell and wife collaborated in writing the words and music of many songs, devotional and patriotic. S. M. Brown has prepared three song books, including as we understand, several of his own hymns: “Songs of Zion,” “Missionary Triumphs,” “Gospel Alarm.”

To Hubert McNeill Poteat, professor of Latin in Wake Forest College, with three books on Latin scholarship to his credit, we are indebted for “Practical Hymnology,” which vigorously combats the use of unworthy music in religious services and pleads with passion for the great hymns that help us in our devotion.

A LITERATURE OF DENOMINATIONAL HISTORY

begins with Burkitt’s “History of the Kehukee Baptist Association,” declared to be “the earliest volume issued in the State on any part of her history,” and believed by Stephen B. Weeks to be “the first historical book ever printed in the State.” The circulation of its several editions is said to have totaled about 10,000 copies. Other associa-

tional histories include George W. Purifoy's "History of Sandy Creek Baptist Association from Its Organization in A.D. 1758 to A.D. 1858," and John R. Logan's "Broad River and Kings Mountain Association."

From Livingston Johnson we have "The History of the North Carolina Baptist State Convention" (1908). Claiming to be more compiler than author and making "extracts from the minutes with just enough explanatory notes to make it a connected history," he has given us a valuable record of the heroic deeds of our fathers.

The outstanding feature of the North Carolina Baptist Historical Papers published quarterly for three years beginning in October, 1896, was a remarkable series of eleven chapters on "The Baptists in North Carolina" by James D. Hufham. A small volume on "A History of the Baptists in North Carolina," by C. B. Williams appeared in 1901.

Worthy of mention also is Charles C. Crittenden's "Brief History of Wake Forest College since 1866" and Bernard W. Spilman's address on "Baptists in Sunday-school History."

A LITERATURE OF BAPTIST BIOGRAPHY

is also limited. The earlier works include the autobiographical "Life and Times of Rev. Johnson Olive"; J. D. Hufham's "Memoir of Rev. John L. Prichard," late pastor of the First Baptist Church, Wilmington, N. C.; Duncan McNeill's "Memoir of Daniel White," who at twenty-three came from Scotland to North Carolina in 1807; and F. H. Ivey's "Memorial Address on the Life and Character of Rev. W. M. Wingate, D.D., late president of Wake Forest College, delivered at the annual commencement, June 12, 1879."

A unique autobiography is the "Life and Labors" (1899) of Francis Marion Jordan, college and life-long friend of John H. Mills, who declared that the devil would never forgive "Frank Jordan for standing nearly half a century with his maul in his hands ready to mash the heads of any imps whenever they might appear."

In "The Pastor Beloved" (1925) by Gilbert T. Stephenson, we have "An Appreciation of Dr. Henry Alfred Brown, pastor of the First Baptist Church, of Winston-Salem, forty years (1877-1917), and pastor emeritus of all the Baptist churches of Winston-Salem" from 1917 to his death in 1929. With skillful and sympathetic hand

the author in what Bishop Edward Ronthaler calls "this correct and beautiful tribute" sketches the pastor beloved: the simple life, the wise leader, the effective preacher, the elder brother, the gentle shepherd and the faithful witness.

A LITERATURE OF CHRISTIAN TRAINING

as applied to the teaching service of the churches originated with Bernard W. Spilman, first and still field secretary of the Sunday School Board of the Southern Baptist Convention. It was in 1902 that his "Sunday-school Manual" started on its career of twenty-one editions to date—being revised and enlarged in 1901, 1913, 1918, and 1923, now standing as book one of the Convention Normal Course and adopted by the Senior B. Y. P. U. as Seal Nine. He is also author of "A Study in Religious Pedagogy" (1920) which Geo. W. Truett has called, "one of the most notably useful works on the Master's cause in this day and generation." It is based on our Lord's interview with the woman of Samaria—the story, the Master, the aim, the obstacles, the approach, the presentation, and the results. The author believes that every teacher presenting the gospel message should adopt the pedagogical principles underlying that memorable conversation and that the aim should be evangelistic even more than educational.

To Edwin Lee Middleton is due high credit for his very serviceable book on "Building a Country Sunday-school" (1923). The author was a country-man by birth and rearing, twelve years a teacher of country children in day and Sunday-schools, and the work of his life as Sunday-school Secretary took him in every one of the hundred counties in his rural State. Moreover, this book was written under the great old oaks at his country home in Duplin County and aptly it was dedicated "to seven brothers who have toiled a lifetime as superintendents and teachers in country Sunday-schools." Middleton was perhaps right in thinking that there was no previous book on the subject using rural phraseology.

In this same field may be included Rufus W. Weaver's "Religious Development of the Child" (1913), an evangelical study from the scientific viewpoint; and "The Christian Conversationalist" (1899) which is a plea for personal evangelism; Charles B. Williams' "The

Function of Teaching in Christianity" (1913); and Hight C. Moore's "Books of the Bible" issued in 1902 as a Normal Course and revised in 1927 as a B. Y. P. U. Study Course now in its sixth edition, and "Points for Emphasis," an annual pocket commentary on the International Sunday-school lessons, started in 1918, the later issues running above 25,000 copies each year and being translated in Spanish, Portuguese and Chinese.

A LITERATURE OF CHRISTIAN EDUCATION

contains a most respectable group with three names illustrious.

Of William Hooper, namesake and grandson of a signer of the Declaration of Independence, reader of Vergil at six, a B.A. graduate of the University at seventeen, Cathcart says: "It may well be questioned whether any man has lived in the South, or for that matter in America, who wrote better English than Dr. Hooper, and it is greatly to be regretted he died without issuing from the press a few volumes of his sermons or some other work by which future generations might have certified of the holy piety, exquisite taste, sparkling wit, and rich stores of learning of this great and good man." Of the little he left in print we have "A Lecture on the Imperfections of Our Primary Schools and the Best Method of Correcting Them" (1832); "The Force of Habit," a sermon delivered before the students of the University of North Carolina in 1851, and which, according to Hufham "had the singular honor of being read before each graduating class for many years"; "Sketch of Edward Jones" (1856); and "Fifty Years Since," an address before the alumni association of the University (1859).

Charles Elisha Taylor, preëminent as executive and teacher of the first class, was an author of distinction. He was master of a charming literary style. No purer English than he used was spoken or written by any North Carolinian of his day. His poetical masterpiece, a lovely poem of twenty or more pages entitled "Gilbert Stone" (1891), was much appreciated by many literary friends. His polemical masterpiece was entitled "How Far Should a State Undertake to Educate? or a Plea for the Voluntary System in Higher Education." His missionary masterpiece—and one of the really great missionary biographies—is "The Story of Yates the Missionary" (1898). In the articles which he wrote for the papers; in the baccalaureate

addresses he delivered to his graduates; in the speeches he made on various important occasions; and in his sermons he was always luminous, thoughtful, interesting, so that one upon hearing or reading after him wished to remember word for word what he said or wrote.

William Louis Poteat, president emeritus of Wake Forest College, who has not only quaffed deeply of the Pierian Spring, but also had a draught from De Soto's fountain of immortal youth, is recognized on both hemispheres as a leading exponent of the highest type of Christian culture. As Gay lecturer at Louisville, Brooks lecturer at Hamilton, Lewis Holland lecturer at Fort Worth, and McNair lecturer at Chapel Hill, he has enlightened the intellectuals of the country, while as winner of the Patterson Cup he has worn the laurel in his own State. A wide reading by an alert public has been accorded the four volumes we have from his pen: "Laboratory and Pulpit" (1901); "The New Peace" (1915); "Can a Man Be a Christian Today?" (1925) and "The Way of Victory" (1929).

A LITERATURE OF BENEVOLENCE

includes certainly three or four vital books, all of them lately from the press.

A leading pastor's stewardship experience is given in "This Is My Church" (1929) by Fred F. Brown, pastor First Baptist Church, Knoxville, Tenn.

Writing from the viewpoint of a lawyer and business man, Gilbert T. Stephenson, author also of "Race Distinctions in American Law," has given us a sound and stimulating book, "The Business Relation Between God and Man, a Trusteeship" (1921).

In the field of stewardship, Walter Nathan Johnson has not only broken new ground but struck his plowshare deep into the soil. In "The Southern Baptist Crisis" (1905), he advocated a readjustment for efficiency. His "Stewardship Vitalized" (1926), maintaining that "stewardship cannot be vitalized until it has been realized in the experience of the redeemed soul," has been called "a stewardship message with teeth in it." Our present Baptist world situation is discussed frankly though briefly in "Which—Dominate or Permeate" (1928), his last word being, "Let Christ dominate us while we permeate the world!"

A LITERATURE OF MISSIONS

may include ten or twelve volumes worthy of honorable mention anywhere.

"The Story of Yates the Missionary" by Chas. E. Taylor, already mentioned, justifies the opinion of J. B. Jeter that Yates was the ablest missionary he had ever known, and when reminded that he knew Judson, went on to say that Yates had more mind than Judson.

The story of State missions in North Carolina was finely told by Livingston Johnson in "Christian Statesmanship" (1914), designed as a missionary study course for Baptist schools, Women's Mission Societies, and Baptist Young People's Unions, and for general reading.

In "Signal Fires on the Mountains" (1929) by J. W. O'Hara, superintendent of the mountain school work of the Home Mission Board of the Southern Baptist Convention, we find true what Secretary B. D. Gray says in his introduction: "The essential facts in their proper setting present a record of surpassing interest and the tales of heroism recited lend a halo of romance to our mountain school work."

For the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, over which she presided at fifteen annual sessions, Miss Fannie E. S. Heck wrote "In Royal Service" (1913), giving much valuable information as to the organized mission work of our Baptist women.

Definitely missionary were most of the twenty or more books and booklets bearing the name of James Franklin Love, late Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention. The fundamental of foreign missions with a home mission application was emphasized in "The Unique Message and Universal Mission of Christianity," while "The Mission of Our Nation" was a home mission discussion with a foreign mission inference and objective. "The Supreme Challenge to America" (1925) was a clarion call to America to use her vast resources in relieving the world's spiritual distress. "Missionary Messages" conveyed a burning word to preach the gospel to the whole creation.

II

In briefer look at the wider field we focus upon a goodly company of novelists, historians, biographers, statesmen, schoolmen, critics, humorists, scientists, travelers, and poets.

WIT AND HUMOR

have been incidental, but sparkled in the scholarship of Hooper, illumined the reminiscences of Skinner and Jordan, interfused the lighter volumes of Jenkins, and irradiated the addresses of Spilman.

IN LITERARY CRITICISM

we have few books except from present-day writers. Instance some of the sons of Wake Forest whose books are on file in the college library: Joseph Quincy Adams, professor of English in Cornell University, writing of Ben Jonson, Shakespeare, John Mason, and Sir Henry Herbert; Julius C. Covington on Walt Whitman; Earle Broadus Fowler on Spenser; Roger Philip McCutcheon on Addison, John Houghton, John Dunton, and others; Edward Payson Morton on Shakespeare and on Spenserian stanza; Leishman A. Peacock on William Hazlitt, and Eugene L. Roberts on Shakespeare.

IN STATESMANSHIP

we have been well represented, although the main literary deposit has been made in fugitive pamphlets and in the public documents at Washington and Raleigh.

There are the speeches of Nathaniel Macon whom Jefferson called "the strictest of our models of genuine republicanism," and Randolph of Roanoke declared the wisest man he ever saw, and Thos. H. Benton wrote: "Mr. Macon was the real Cincinnatus of America, the pride and ornament of my native state." And Benton also said of his last moments that they lacked nothing but the hemlock to make them suggest the death of Socrates. Of "honest Macon" who "came like a ripe sheaf unto his honored bier," sang James Biddle Shepard:

“Like the mild star of evening he arose
On the horizon of his country, when
Her soil was trampled by beleaguering foes
And the dread war sound filled each hill and glen;
And like the star which sets at evening’s close
Was his declension. Streams of fadeless light
Still gild the heavens which hide him from our sight.”

Of Governor Aycock, for whose “Life and Speeches” (1912) we are indebted to Connor and Poe, the late Plato Durham in a poem, “North Carolina to Charles Brantley Aycock” sang superbly:

“For me thy soul was as a banner flung;
A morning bugle was thy golden tongue,
Whose ringing challenge to the reign of Night
Led on my Dawn’s embattled hosts of light.”

THE SCHOOLMEN AND SCIENTISTS

have sprung up on all sides to make their impress on the thinking world, some of them to do original work of the first class.

Herman Harrell Horne, professor of History of Education and History of Philosophy in New York University, has written ten or twelve volumes of recognized merit: his earlier books being in the field of education, as, “The Philosophy of Education” (1904), “The Psychological Principles of Education” (1906), and “Idealism in Education” (1910); while his later books are in the field of religion, as “Leadership in Bible Study Groups” (1912), “Jesus our Standard” (1918), “Modern Problems as Jesus Saw Them” (1918), “Jesus the Master Teacher” (1920), and “Christ in Man-Making” (1928).

Collier Cobb, professor of Geology in the University of North Carolina since 1892, discoverer of Enfield Horse in St. Marys (upper miocene) deposits in North Carolina, has written occasional papers for scientific journals, perhaps not one of them more widely known or extensively quoted than “Where the Wind Does the Work” (1915). Several papers have been the outgrowth of his studies in Asia. He is also author of “Pocket Dictionary of Common Rock and Rock Minerals” (second edition, 1915), and “Geography of North Carolina” (1880, fifth edition, 1918).

More than passing mention is due Sidney Clarence Garrison, professor of Educational Psychology in George Peabody College for Teachers, co-author of "Things to Do in the Teaching of Reading" (1929); Jay Broadus Hubbell, professor of English in Duke University, author of "An Introduction to Poetry" (1912), "An Introduction to Drama" (1927) and editor of Stevenson's "Treasure Island" (1927); Irving Hardesty, professor and head of the department of Anatomy in Tulane University, author of "Neurological Technique" (1912), "The Nervous System," Part III of Morris' Human Anatomy (1914), and "A Laboratory Guide for Histology" (1908); John Louis Kesler, professor of Religious Education in Vanderbilt University, author of three brochures—"Nature Study and Biology," "Religious Education in the Christian College," and "Science and the Bible in the Christian College"; John Haymes Mills, founder and superintendent of two orphanages, who wrote "French Spelling Book, Grammar and Reader"; George W. Paschal, professor of Greek and dean of Wake Forest College, author of "A Study of Quintus of Smyrna"; Hubert A. Royster, eminent surgeon with nineteen booklets bearing his name on file in the library of his alma mater; and in the same capacious alcoves books and pamphlets by Thomas H. Briggs, William Harry Heck, Thurman D. Kitchin, Hal Walters Mosley, Carl A. Murchison, Frederick K. Pool, Arthur B. Ray, Albert C. Reid, R. W. Sullivan, and Edgar W. Timberlake.

THE TRAVELERS

are represented by Clarence Poe, editor of *Progressive Farmer*, Raleigh, who in his journeys, first in Europe and then around the world, had more than the seeing eye and the understanding heart. He accomplished his purpose to bring back to his agricultural homeland the best lessons to be learned in other lands.

After visiting Scotland, England, France, Belgium, Holland, Germany, Switzerland, and Italy, he wrote "A Southerner in Europe" (1908), embodying fourteen newspaper letters of foreign travel written with especial reference to Southern conditions.

After traveling in Japan, China, the Philippines, and India, he wrote "Where Half the World is Waking Up" (1911). In a pan-

oramic view of these countries which then were most in the American mind he wrote luminously of them in their relation to this country.

What was intended mainly as a practical guide book, "How Farmers Coöperate and Double Profits" (1915), is essentially a book of stories gathered personally by the author in our own West, South, and East, and also in Europe, notably Ireland and Denmark.

In this connection may be mentioned again John Armstrong's European travelogs in the *Biblical Recorder*, John E. Ray's book on "A Trip Abroad" and Hight C. Moore's "Inspiration Points in American Wonderlands," appearing from time to time in *Kind Words*.

THE HISTORIANS

may not have touched more than the hem of the garment of our history, but they have contributed to its present vitality.

John Hill Wheeler, author of a three-volume "History of North Carolina" and of "Reminiscences of North Carolina," if not a church member was, like Daniel Boone, an adherent of the Baptist faith with the closest Baptist affiliations.

From John Wheeler Moore, we had as a textbook in all our schools "The History of North Carolina" in various editions.

"The History of Education in North Carolina" (1883) by Charles Lee Smith, was issued by the United States Department of Education at Washington.

To Enoch Walter Sikes, president Clemson Agricultural College, we are indebted for five historical works: "From Colony to Commonwealth" (1897); "The Confederate Congress" (1914; "Joseph Hewes" (1904); Sketches in "The Biographical History of North Carolina" (1909); and "The First Constitution of North Carolina" (1909).

William Edward Dodd, professor of American History in the University of Chicago, has written ten or twelve historical works of merit and is now engaged upon a history of the Old South. Critics have commented highly on his "Lincoln and Lee" (1928) which is a comparison and a contrast. "The Cotton Kingdom" (1919), in the *Chronicles of America* series, is used in some universities as good English for language purposes. His biographies include "Life of

Nathaniel Macon" (1903), "Life of Jefferson Davis" (1907), "Statesman of the Old South" (1911) and "Woodrow Wilson and His Work" (1920). He wrote "Expansion and Conflict" (1915), one of the four volumes in "The Riverside History of the United States," being editor also of the entire work.

THE BIOGRAPHERS

have at the moment no one so outstanding as Gerald White Johnson, editorial writer on the *Baltimore Evening Sun*. Of the six books he has written the two that have given him his greater distinction are biographies. His "Andrew Jackson—An Epic in Homespun" (1912), to his surprise ran through six printings and sold 20,000 copies. His character study of "John Randolph of Roanoke" was treated even more kindly by the critics, but the public was not so enthusiastic. He thinks his best work to date is "The Undefeated" (1926) wherein he tells the story of Borglum's great design for Stone Mountain. His first book, "The Story of Man's Work" (1925), really a treatise on economics, written in plain language for high school boys, is considered by H. L. Mencken the best book he has written. "What Is News?" (1926) is one of a series of handbooks on journalism. Recently he has been working at fiction, and very likely fresh laurels await him in that field.

Robert W. Winston's "Life of Andrew Johnson" (1928) has attracted wide attention and much favorable comment. Eight or nine other books have come from his pen including "Talks About Law," "A Freshman Again at Sixty," and "Historical and Other Essays."

Our biographical field was also enriched by W. J. Peele's "Lives of Distinguished North Carolinians."

HISTORICAL SKETCHES AND PAMPHLETS

Judge Thomas M. Pittman, Henderson, associate editor "North Carolina Baptist Historical Papers," has made a number of valuable contributions along the line of biographical sketches, among them being: "W. W. Holden," "John Penn," "Stephen B. Weeks," "David Y. Cooper," "John D. Cooper," "W. Scott Parker," "Life of Nathaniel Macon," "John Porter and the Carey Rebellion," and "North Carolina in 1832-1842."

Prof. John T. Alderman, Henderson, Superintendent Public Schools of Henderson for many years, and Chairman Historical Commission Baptist State Convention, has written a number of historical sketches of great value, among them being: "Baptists in the Forks of the Yadkin," "Governor Franklin," "History of Schools of Henderson," "Items of History of the First Baptist Church of Henderson," *et al.*

Dr. Thomas J. Taylor, for more than forty years the beloved pastor of Warrenton Baptist Church, wrote, "History of the Tar River Association."

Major William A. Graham wrote the "Life of General Joseph Graham," also a history of his Association.

W. C. Allen, of Waynesville and Weldon, wrote "History Halifax County" and "North Carolina Historical Stories."

STORIES FOR CHILDREN

The three daughters of Dr. Charles E. Taylor, Mrs. Ethel Taylor Crittenden, Wake Forest, Mrs. Jane Taylor Duke, Richmond, and Mrs. Edith Taylor Earnshaw, Wake Forest, from time to time have greatly enriched the columns of "Kind Words" and other periodicals with helpful stories for children and young people.

THE NOVELISTS AND DRAMATISTS

have in Thomas Dixon, Jr., their most prolific, powerful and popular writer. M. A. graduate at Wake Forest within four years, student at Johns Hopkins with Woodrow Wilson, under-age member of our State Legislature, lawyer, minister, and lecturer, he began to write his first novel in snatches on trains and in hotels during lecture tours. That first novel, "The Leopard's Spots" (1902), was so successful that he was able afterward to devote all his time to writing. As we further learn from the jacket of his latest novel, "The Sun Virgin" (1930), the manuscript of his first novel is still treasured by the author because Walter Hines Page, to whom it was submitted, became so absorbed in the first reading that he walked across the street, deep in the final chapter, and was struck down by a cab and spattered its pages with the blood from a cut on his wrist sustained in his fall.

"The Clansman" (1905) pictures the part played by the Ku Klux Klan in restoring to the Southern people their rights, Dixon declaring of Chapter VII in Book II—"the best chapter I ever wrote, and every word cost me a tear." Of these two books Josiah William Bailey in "Library of Southern Literature" wrote: "They have voiced the long dumb South's protest, not in the noble restrained spirit we ascribe to the South, but in strident reproach and defiant challenge and naked disclosure."

"The Root of Evil" (1911), a stirring tale of the struggle of greed and love, and one of the most vital and wholesome of Dixon's books, is dedicated "To the memory of my father, the Reverend Thomas Dixon, 1820-1909."

"The Sins of the Father" (1912) was dramatized and staged with Dixon himself playing the stellar role. Other books by Dixon are: "The One Woman" (1903); "The Life Worth Living" (1915); "The Traitor" (1907); "Comrades" (1909); "The Southerner" (1913); "The Victim" (1914); "Foolish Virgin" (1915); "Birth of a Nation," photoplay (1915); "Fall of a Nation" (1916); "The Way of a Man" (1918); "A Man of the People" (1920); "The Man in Gray" (1921); "The Black Hood" (1924); and "The Love Complex" (1925).

Another son of Wake Forest has risen to international fame in this field. Laurence Stallings has written one novel, "Plumes" (1924); four plays—"What Price Glory?" (1924), "The Buccaneer" (1925), "First Flight" (1925), and "Deep River" (1926); and two motion pictures—"The Big Parade" and "Old Ironsides."

Three books bear the honored name of Mrs. Janie Prichard Dugan: "A Mexican Ranch" (1894), "Judith: A Story of Richmond" (1897), and "Passion and Patience" (1899).

THE POETS

have sung, some indeed stridently, but many sweetly, and a few sublimely. There were eleven books of verse by Baptists listed in a bibliography of "The Poetic Literature of North Carolina" prepared in 1907, and undoubtedly the number has been doubled by now. Many more have been represented in collections of native verse and of course myriads of fugitive pieces are afloat upon the ocean of print.

One of our two popular State songs was produced by William B. Harrell and wife (he, the words, and she, the melody) who after fifty-six years of wedded life died within three days of each other. Recall the chorus and last stanza :

“Ho for Carolina! that’s the land for me;
In her happy borders roam the brave and free;
And her bright-eyed daughters none can fairer be;
Oh! it is a land of love and sweet liberty!

Then for Carolina, brave and free, and strong,
Sound the meed of praises in story and in song
From her fertile vales and lofty granite towers,
For there is no land on earth like this fair land of ours!”

“Elsinore and Other Poems” (1888) by James H. Gillespie contains as probably its best poem, “Sumter—A Reminiscence,” although “Chancellorsville” is more often quoted, the last stanza echoing the last words of Stonewall Jackson :

“None heard the rush of the waters,
None heard the splash of the oar,
But the leader forever departed
And the army wept by the shore.”

The first stanza of “Night” which he wrote at seventeen reveals the rare poetic gift of James Chester Rockwell, author of “Chrysell: The Echo of a Dream” (1887) :

“The twilight puts her soft gray hand
Upon the pulse of day;
A silence falls o’er all the land,
The daylight dies away.

Drawn by the breeze of eventide,
Upon her phantom car,
She climbs the darksome mountain side,
And lights the signal star.”

In his lines "To a Snowbird" as "a fleet, frail voyager of the scowling sky" which has "a sparrow's form, an eagle heart," Charles Luther Greaves trilled a lofty note:

"Thou small, true knight upon my window ledge,
Teach me to love the storm like thee, to keep
Myself from sunny ease, to hold the pledge
Of heaven sure while tempests round me sweep;
So in my heart shall summer's calm warmth cheer
The bitter winter of life's strenuous year."

In thoughtful and melodious verse, Baylus Gade touched his lyre in tribute to youth and age. Take this stanza from "The Morning Time":

"When faith was simple and trust sublime,
And we never dreamed of a sunnier clime,
Than our natal spot of earth;
Then all things living were half-divine,
And every dell was a sylvan shrine,
And stars were lights God set to shine,
And life was endless mirth."

And in "The Jolly Old Man" he sang at eventide:

"I'm a Jolly Old Man! I'm a Jolly Old Man!
With my face to the future, my back to the past;
With the sun dipping low and the night coming fast—
I will sigh if I must, but I'll laugh all I can,
For the thitherward ledge
of the deepening night
Is the hitherward edge
of the conquering light
That is sweeping around with the lovingest plan
To dispel all the mists that are hovering gray
And reveal me the glint of the up-climbing way
And embathe me in splendors of Orient day—
All because I'm a waiting—
And Jolly Old Man!"

The author of "Poetical Geography of North Carolina and Other Poems" (1877), Needham Bryan Cobb, paid a fine tribute to "Cold Water," which closes with these lilting lines:

"No poison from it bubbles;
No headache from it comes;
It starves no wives and children;
It desolates no homes.

But shining in the ice-gem,
Or sparkling on the grain,
Gleaming in the glacier,
Or singing in the rain,

Sleeping in the dew-drop,
Or dancing in the hail,
Or dressing up the wintry woods
In sleety coats of mail,

Sporting in the cataract,
Or sinking 'neath the sod,
It everywhere, in every form,
Reflects the love of God."

Miss Fannie E. S. Heck had a fine mastery not only of elegant prose, but also of winsome verse. Her "Blue Back Speller" appeared in "Select Poetry of North Carolina" (1894) and "Library of Southern Literature." It was during her last long illness that she wrote the beautiful verses later published in "Sunrise and Other Poems." True and tender are the stanzas on "Unshed Tears":

"The tears upon the cheek
Are softly wiped away.
The lashes dry themselves
And once again the world is gay.

The inward tears drip fire
Upon the bruised heart,
Nor words, nor change, nor time
Can hide the scar,
And God alone can cure the smart."

Her last poem, "A Prayer," was realized in her home-going, and it was read at her funeral:

"Lord, grant me if Thy wilt
To slip away
As slips the night
Into the dawning day—
So soft
That e'en the watchers, watching,
Cannot say,
Here ends the night
And here begins the day,
But only know
The night's Thy night,
The day, Thy day."

Of Benjamin Sledd, professor of English in Wake Forest College since 1888, the "Library of Southern Literature" declares "he has won for himself a high and enduring place in American Literature." Critics of his books find that his genius is essentially lyric and that the sonnet is his most effective vehicle. His verse is marked by "felicity of diction, beauty of imagery and charm of melody." Another reviewer says that one is invariably impressed with two qualities of his poems: "The crystal purity of their form, perfect to the last word and note; and the utter genuineness of his sentiments."

He has given us several books: "From Cliff and Scaur" (1897); "The Watchers of the Hearth" (1901); "Margaret and Miriam" (1908), a book of verse for all who love little children; "When Freedom Came" (1910); "At Lexington" (1913); "A Virginian in Surrey" (1914); "To England" (1919); "Afterthought" (1919); "The Dead Grammarian" (1924).

A legend as to the mysterious fate of Virginia Dare, born on Roanoke Island, is poetically retold by him in "The Vision of the Milk White Doe":

"The hunter by his lonely fire
Wakens in sweet, unknown desire,
To watch by the dim, delusive light
What seems a woman in raiment white,
Among the forest shadows go:—
Lingering it goes, and backward turns,
Like some sad spirit that vainly yearns
To break the bonds of its voiceless woe;
But the light flares up from the dying brands,
And gazing out of the darkness stands
Only a milk-white doe.
A moment he marks her large dark eyes
Gazing in mournful human wise,
Then falters and sinks the faithless light.
Again the gleam as of raiment white,
The woods are stirred as with a footfall slight;
And like the dawn-wind wandering by,
The presence fades with a deep drawn sigh,
As breaks the far-heard phantom sound
Of galloping steed and baying hound—
Then only the silence and the night."

John Charles McNeill attained front rank among the poets of his native State and was on his way to the higher peaks of Parnassus for a place among the great poets of America if not of the English-speaking world. The leading traits of his poetry are lightness and delicacy of touch, smoothness and melody, occasional classic flavor, freshness and sweetness of sentiment, and themes of human interest. In his first volume, "Songs Merry and Sad" (1906), Edward K. Graham finds "the calm flute-like note of the wood-thrush," adjudged it "a collection that wins him a permanent place in Southern literary history," and concluded that "he is one of the foremost poets of the South in his day." In "Lyrics from Cottonland" (1907), he reached well nigh the perfection of Negro dialect verse.

His lofty love song, "Oh Ask Me Not," he considered his best poem. But perhaps superior was his "Christmas Hymn," which is one of the noblest in all literature, while "Away Down Home" breathes the aroma of devotion in every line—and he must have written it at this time of the year:

"When dogwood blossoms mingle,
With the maple's modest red,
And sweet arbutus wakes at last,
From out her fragrant bed,
'Twould not seem strange at all to meet,
A dryad or a gnome,
A Pan or Psyche in the woods
Away down home."

Rarer glimpses of Nature can hardly be found than in his "September" and "October," but his supreme stanzas are entitled "Sundown," eight lines immortal:

"Hills wrapped in gray, standing along the west;
Clouds, dimly lighted, gathering slowly;
The star of peace at watch above the crest—
Oh, holy, holy, holy!

We know, O Lord, so little what is best;
Wingless we move so lowly;
But in thy calm all-knowledge let us rest
Oh, holy, holy, holy!"

THE CHALLENGE OF THE NEXT ONE HUNDRED YEARS

By ARCH C. CREE



ARCH C. CREE

As surely as the oak springs from the acorn and the son from his sire, a generation springs from preceding generations and a century issues from the centuries that have gone before. What we do with the days that are, very largely determines the days that are to be. Therefore, let us scan some of the struggles of the past one hundred years that we may use them as stepping stones to anticipate the challenge of the one hundred years ahead. For if we weigh well the handicaps and problems of today, we will, I doubt not, feel something of the weight and pull of the challenges of tomorrow. The reign of Christ is to be universal. It is written that every knee shall bend and every head bow. Therefore, everything that stands in the way of the realization of His reign challenges the Christian order.

I. THE PAST ONE HUNDRED YEARS

As I survey the past one hundred years one of the outstanding obstacles to human progress and to the advance of the kingdom of righteousness seems to have been the hard and fast divisions of the human race, and one of the brightest signs for the betterment of the race has been the softening and leveling of these divisions.

1. In the realm of politics and diplomacy these divisions of the race are most persistent and pernicious. Military and political alliances have been created and maintained with the avowed purpose of perpetuating these divisions. Strong and sharp competition in nationalism has been the order through the years and "my country right or wrong" the slogan of many national leaders. Such has been the contribution of the Machiavellies, the Bismarks, the Napoleons, the Czars, the Kaisers and the Kings.

Today, however, we find a decided change of front on the part of national leaders. Diplomacy seems earnestly trying to follow the gleam of a beckoning beacon that betokens the dawn of a day that shall see the nations of the earth actually working together for their common interest and welfare. While we are still cursed with the political selfseeker in many places, yet the outlook and the outreach generally is toward an order of law and equity between men and nations. As early as 500 B. C. the codification of international law was begun in ancient Greece. The germ of world unity was thus early being incubated and down through the intervening centuries the sweeping stream of human needs and human rights has borne the glorious ideal of human unity on its bosom toward the sea where all the waters shall be on the same level and all governed by the same tide. Thus has selfish and narrow nationalism been gradually discounted until today its place is largely taken by such healthful and hopeful realities as arbitration treaties, The Hague Peace Conference, courts of justice, commissions of conciliation, big brother mandates for weaker peoples, the League of Nations, the Washington Conference, the Hoover-McDonald conversations and the Conference on Disarmament now in session in London. Thus diplomacy and national leadership has been led to set itself to secure a larger degree of unity and security for the race.

2. In the realm of commerce there has been an equally disturbing confusion and disunity between nations. The big business men of the earlier half of the past century were ruthless exploiters, imperial landgrabbers, mercenary mulcters of markets, like tigers of the jungle, fattening on the very blood of mankind. The flag trailed in the wake of the "Almighty Dollar." Formidable and forbidding tariff walls were erected purely on the principle of selfishness. Nations openly and avowedly strove for advantage at the disadvantage of all others.

Today commerce is much more humane. The economic interdependence of peoples is recognized. Serious and definite efforts are being made to so order production and distribution as to meet the needs of all, for commercial leaders have come to realize that each nation needs at least some of the products of other nations and that a nation can no more live to itself than a man can live alone. As a result of this unifying principle and policy of commercial inter-de-

pendence we now have international chambers of commerce, international commercial commissions and economic conferences with a purview of the needs and rights of all. On April 1st there will open in Basle, Switzerland, the Bank of International Settlements, which, although its primary task is to handle German reparations, will exercise larger powers, stabilizing the flow of gold from one nation to another, steadying international finance in many ways and possibly preventing the predatory, fiscal warfare that at times has threatened the weaker nations of the earth. Thus the spirit and principles of economic inter-dependence are ministering to and mobilizing business men and methods for the welfare and unity of mankind as a whole.

3. Education, sad to say, has been as guilty as any other force in perpetuating the divisions of the human race. The schoolmaster has sinned against the unity of mankind as with his narrow little yardstick he has divided men into arbitrary, fixed divisions, setting nation against nation. In the teaching of history he has emphasized the seeming inequalities of some nations and has magnified the fiction of the racial or national superiority of others. With his geography he has marked the oceans as if they were vast canyons set to keep men apart. He has made his maps, after the similitude of Joseph's coat and has treated each separate patch as if it had no real relation to the rest of the garment. He has taught the divisions and diversities of earth, not the unities. Thus the educational method of the past has warped and twisted both the thinking and the feeling of men the world around.

Today the schoolmaster no longer feels that his mission is simply to perpetuate the things of the past, but that it is his high prerogative and mission to prepare and mold his generation for the future. The student today is no longer treated as a passive pocket into which a certain prescribed amount of data must be crammed as into a reference file, but today he is recognized and treated as a potential power and a living factor in the development and ongoing of civilization. The objective of education is no longer simply to teach "what has been," but to teach "what ought to be." "Training for citizenship" is the modern program and method and Goethe's motto, "Above the nation is humanity," is the slogan of the hour, for the palm of greatness and merit is no longer placed upon the brow of the soldier who kills, but upon the brow of the citizen who serves.

4. In the realm of organized religion as much fault is to be found from the divisions of humanity as in any of the other realms surveyed. While the Christian order has held to the gospel of the brotherhood of man in theory, it has all too often sadly departed from it in practice. The pomp and pride and power and parade and arrogance of organized Christianity had been sadly and often almost entirely foreign to the spirit of Christ. Class divisions, geographical divisions and racial divisions have dominated more or less in practically every communion. Christianity has rendered little more than lip service to the gospel of human unity. The church early merged its identity with that of the State, under Constantine, and in consequence the unity of mankind, one of the great, elementary messages of Christianity, has been a mere platitude for pious parade and effect.

Today the imperishable verity of the common brotherhood of man is openly, sincerely and forcefully preached by faithful ministers of the gospel throughout the entire world. The Christine and Pauline emphasis on the unity of humanity is a significant and growingly strong characteristic of the modern expression of Christianity. Throughout the world great spirits are everywhere leading movements that seek to realize the essential brotherhood taught by Jesus Christ.

This has been the major human struggle of the past one hundred years and out of it in varied form come what I apprehend to be significant challenges to the Christian order in the next one hundred years.

II. THE CHALLENGE OF THE NEXT ONE HUNDRED YEARS

1. One outstanding challenge of the century ahead, in my judgment, will be the challenge to our fellowship. The challenge to apply the rule of righteousness to all the relations of all men everywhere. The challenge to realize in its fullness the principle and power of "the tie that binds" and "the bond that blesses," which is at the very core of the realization of the principles of the Christ. If Christianity fails in its fellowship, wherewith shall it have any effect or even survive? "If the salt have lost its savor, wherewith shall it be salted?" The direct challenge to our fellowship is that the leaven shall leaven the meal.

While not for one moment lightening our emphasis as evangelicals on the necessity of the individual approach to God, the individual faith in God and the individual loyalty to God, in soul salvation and service, yet we must recognize and perform our Christian duty to the human mass in the broader movements and methods for the common good of humanity at large. Unless in this great field the activities of our fellowships are compatible with the principles we preach, will not the preaching of our principles be much like "tinkling cymbals and sounding brass?" Therefore, we must find a way to play our full part in helping to solve these great problems of human society and in securing for all men everywhere the moral and spiritual rights and welfare promised by the Word of God. We must serve and serve mightily in such matters as economic oppression, child welfare, the common health, capital and labor, traffic in humanity and kindred interests. If Christian fellowship faileth here, who shall hope? To seek to establish and to maintain the moral and spiritual securities and welfare, not only of our own people, but of all men everywhere is one of the primary tasks of Christian fellowship and, therefore, is a direct challenge to the whole Christian order.

2. Another major challenge in the days that are ahead is the challenge to Christianity to further the cause of world peace. Jesus is the Prince of Peace. His immediate followers were evangelists of peace and withstood, even at the cost of their own lives, the worldly powers of their day. There were no soldiers among the early Christians. Then came the compromise under Constantine and Christians thenceforth donned the mail of militarism. The soldier and the sword arose as the symbols of right simply because they were the symbols of might. The brotherhood of man taught by Jesus Christ was cast into the discard. Moral chaos followed and persisted down into and through the darkness of the Middle Ages. The God of peace was supplanted by the god of war. And so the sad story runs down even to our own day when we, alas, beheld the fearful spectacle of great hosts of Christians from one nation loading mighty guns to belch forth death and destruction upon the Christians of other nations, when we witnessed the appalling presumption and utter inconsistency of Christian ministers on one side of that bloody struggle beseeching the God of love to blot out the Christians on the other side of the battle until 26,000,000 combatants and civilians had been done to their death.

Thank God, out of the wreck and ruin of that dire catastrophe to our intelligence and our faith there has arisen an humbler and a chastened spirit pleading that we shall no longer consort with the forces of darkness, but that we shall walk in the ways of peace and light. The late Field Marshall Haig, great soldier that he was, said, "The gospel of Jesus Christ is the world's only social hope and the sole promise of world peace." Honorable Lloyd George, who was in the very thick of that terrible turmoil, charges that, "the churches were to blame for the last war—not the monarchs, nor the rulers, nor the militarists, but the churches were to blame. For," said he, "had all the churches cried 'Halt' and meant it, this awful murder would not have gone on." Whatever one may think of that last statement, the fact remains that Christianity is confronted with a burning challenge and must act and act mightily in the interest of world peace. Too long has organized Christianity played a minor role in this great and essential drama. The challenge of the days ahead is for a spiritual leadership that shall project into this misguided and errant world the principle and power of the Prince of Peace to the end that war shall cease. For, whatever one's interpretation of some prophecies, one surely would not hold that Christ forbids our making so laudable and holy effort as to try to secure "on earth peace, good will toward men." The challenge is that brotherhood shall be promoted through the spirit of Jesus Christ so dominating the hearts of men until the vision of Isaiah is realized and "nation shall not lift up the sword against nation, neither shall they learn war any more."

However, the supreme challenge that will inevitably confront the Christian forces of the world in the century ahead is the imperative spiritual challenge in our own particular field, the challenge to the spiritual ministry of the gospel of Jesus Christ, the challenge of our God-appointed mission to carry to all men everywhere the gospel of Jesus Christ with its blessed, life-giving message of salvation.

We already feel the acuteness of this problem in the lowering and the lessening of the missionary vision and interest and in the reduced support of our mission work. The cause of this falling off may be traced to a number of factors, to wit, as being due to a reaction of indifference growing out of the recent upheaval in China, due to a weakening of conviction as to the spiritual needs of some

non-Christian groups, due to a maudlin, sentimental over-emphasis of the moral elements in the ethnic faiths, due to a growing liberalism among ministers at home and missionaries abroad, due to the dependence, in making the foreign mission appeal upon sentiment rather than upon intelligence and a knowledge of the vital facts involved in the missionary problem. These are some of the reasons for the decline in missionary interest, but I am persuaded that the two outstanding reasons for the decline are the following:

First, in an eagerness to meet all the needs of the heathen our missionary leadership has put such an over-emphasis on the work of institutions that in the minds of our people the institutional phases of the work have overshadowed the primary and more spiritual elements of the missionary program and have thus caused our people to miss the primal passion for the salvation of the lost which used to quicken their souls with missionary zeal. Certain critics have openly questioned whether some types of missionaries on institutional staffs could ever lead individuals to a saving faith in Christ. Moreover, these critics have just as openly demanded that institutions not vital to the spiritual development of the churches be scrapped. Therefore, at this point we are challenged, without the necessity of being iconoclastic, to revert to the simpler forms of the New Testament order in pursuing and presenting our mission work, if we are to reënlist the spirit and passion of our people on the basis of the faith and fervor of the Great Commission. We are challenged to exhort both our people and our missionaries to think of and to present and to support our mission work and its appeal in the terms of the spirit rather than in the terms of the present program. We are challenged to press our mission work in the spirit and method of the original New Testament order rather than by the mechanics of our more modern human agencies. In a word, to successfully stem this adverse current and turn the tide of human interest and enthusiasm toward and for our great mission causes, our emphasis must be less on the human method and program and with greater emphasis must we magnify supremely the leadership and work of the Spirit.

Some years ago it was announced that Signor Vitalie, the famous Italian violinist, would give a concert at the chatauqua at Ocean Grove on the Jersey coast, playing on his wellnigh priceless violin second only to the great violin of Paganini. The newspapers in

reporting the concert played up the violin, describing the instrument in detail, giving much more space to the violin than to the violinist. This very naturally piqued the great artist. The hour for the concert arrived. Signor Vitalie appeared on the platform violin in hand, and in a very short time swept the hearts of all with the mastery of his music, lifting them to heights of exaltation. Suddenly he stopped playing, snapped the bow and threw it from him, tore the strings from the violin, seized the instrument by its neck, raised it aloft and brought it down with smashing blows upon a nearby chair until he had demolished it and then walked out. The audience was shocked. Their blood ran cold. They thought the man had gone mad. But, the presiding officer came forward with a smile on his face and bade them not to be alarmed. Said he, "The instrument upon which Signor Vitalie has just played music that entranced you, cost exactly \$1.69. The great violinist will now entertain you with his own instrument. But incidentally, ladies and gentlemen, he has taught you and the American public a lesson, namely, that the virtue is not in the machine but in the master, not in the instrument but in the instrumentalist, not in the violin but in the violinist, not in the material but in the spirit."

This, my fellow Christians, is the lesson we must learn in all our missionary ministries here at home and unto the uttermost parts of the earth. If we would triumph in the name of Christ and in the spirit of Christ, our dependence must be in Him and His spirit rather than in the leadership, program and methods of men. We must revert to the New Testament order and catch anew the New Testament fire if we would realize the New Testament prophecy and promise in winning the world to Jesus Christ.

Secondly, another outstanding reason for the slump in missionary enthusiasm is the evident and kindred fact that our generation seems to lack much of the fervor, faith and passion for the lost which characterized and crowned the Christian order of New Testament times and which has been the signal mark of every great period of revival since then. Too many Christians are content simply to support their church, to attend services, to listen to sermons and to listlessly give a little money to missions without ever making a personal effort to win others to Christ or ever showing any real concern for the spread of the kingdom of Christ to the rest of the

world. Too many, who are interested in missions, are content with a comparatively small interest in some particular corner or activity of the mission fields or in some particular missionary or group and are perfectly satisfied and happy over the individual and incidental success of their particular point of interest, utterly oblivious to the rest of the world for which Christ died and the desperation of the general situation involving the millions of souls elsewhere who know not Christ in His saving power.

One remedy for this laxity and one vantage ground from which to meet this challenge of our missionary program, is to summon the minds and the hearts of our people to consider and to appreciate the glorious triumphs of the Gospel in all the centuries since the time of Christ. Let us go tell how great things the Lord hath done. Let us bid them note the ever-widening circles of missionary conquests from Jerusalem through Judea, Samaria and Syria and Greece and Rome to Great Britain, and from Great Britain to America and the Far East and how from the two great Anglo-Saxon centers, Britain and America, the tides of missionary activity sweep the shores of every land the world around. Let's bid them note this triumphant march of the Gospel of Jesus Christ through the centuries. Let us bid them note how the leaven of Pentecost implanted in the hearts of that early disciple band has with missionary fervor leaped from heart to heart, from land to land, from century to century until today it is, with all its handicaps, the crowning glory of the Christian order. Let us show them how it took the modern missionary movement a hundred years to win its first million converts but how, gathering strength and velocity as it went, the second million converts were won in less than twenty years. Let us show them that a little more than a hundred years ago there was one missionary, William Cary, with his country, his church and his family opposed to him, whereas today there is a missionary army of approximately 20,000 missionaries. Let us show them that a little more than a hundred years ago there was no Bible in the heathen tongues, but today the Bible is translated into more than four hundred different languages and dialects. Let us show them that a little over a hundred years ago the first collection, given by the little Cary band in a widow's parlor in Kettering, England, was a mere pittance, whereas today the contributions of the Christians of America

alone mount up into millions annually. Thus let us thrill them with the story of how the Gospel has girdled the earth with its saving light and power and how Christ has triumphed over the false gods of all nations. Let us inspire our people with the bigness of the task and the greatness of the effort. Let us make them see that we serve the King of kings and Lord of lords, and that we have the promise that the kingdoms of this world shall become the kingdoms of our Lord and His Christ, and that He shall reign forever and ever. Thus shall we meet the supreme challenge to the Christian order in the century ahead.

In the Parliament of Religions held in connection with the Chicago Exposition some years ago, a separate day was given for the presentation of each of the outstanding faiths of the earth. On the day set aside for the presentation of the Shintu religion of Burma there came to the platform a perfectly wonderful man, tall and straight with a massive brow crowned with coal black hair, with eyes that burned and smiled as his mood changed, with a voice as soft and sweet as a zephyr and yet with a range and power that could roar like the thunder. As he proceeded to interpret and present the claims of Shintoism, the religion of his fathers, he did so persuasively and so pleasingly that he almost won his audience to his cause. But, not content with that, as he closed his address he turned upon the Christian religion and the Christ with the bitterest denunciation and vitriolic invective he could command, hurling blasphemy unspeakable in every sentence, until the blood of men ran cold with fear lest an avenging God should hurl some thunderbolt of death into their midst. He finished. There was an awful pause. When quietly the leader of the great chorus in the gallery lifted his baton, the organ played the opening bars of the great anthem and as one voice a hundred voices burst into glorious and triumphant singing as they sang that thrilling message, "Hallelujah! Hallelujah! The Lord God Omnipotent Reigneth."

The effect was magical. The cold, dark spell of the blasphemy was broken. Men's spirits were freed from the icy pall of that awful denunciation. They jumped to their feet, shouted, laughed, clapped their hands, cried, threw their hats in the air as they joined in the chorus, "Hallelujah! Hallelujah! The Lord God Omnipotent Reigneth."

Christ hath conquered. He rules and reigns in the hearts of countless millions. This is our answer to the challenge of our divinely appointed mission. Christ reigns in the hearts of men the world around for at this very hour in the forests of Africa, on the plains of China, midst the jungles of India, by the sands of Arabia, on the Isles of the Sea, under the shadow of the Vatican, and beneath the walls of the Holy City itself, men and women of every name and tongue, of every kin and clime, of every blood and breed blend their hearts and voices in a common fellowship as they sing, "Blest be the tie that binds our hearts in Christian love." And in that great, great day to come these shall gather from the four corners of the earth to receive their crowns, and then with one accord shall cast their crowns at the feet of the enthroned Christ crying, "Verily thou art Lord of lords and King of kings, for thou hast conquered all." And tuning their harps anew they shall render a peon of perfect praise that shall shake the vaulted acres of heaven and echo throughout eternity as they sing, "Crown Him, Crown Him, Crown Him Lord of all."

LIST OF MESSENGERS TO CENTENNIAL CONVENTION

Aaron, Leila, Mt. Olive	Bagby, Mrs. A. Paul, Wilson
Abernethy, G. P., Shelby	Bailey, J. W., Rocky Mount
Alderman, J. T., Henderson	Bailey, Mrs. S. S., Everetts
Alderman, Mrs. J. T., Henderson	Bain, C. D., Dunn
Alexander, M. O., Thomasville	Bain, Mattie, Coats
Alford, B. G., Nashville	Barbee, Mary Elizabeth, Durham
Alford, Nannie, Nashville	Barber, Mrs. E. S., Jacksonville
Allen, Hugh, Henderson	Barnes, Mrs. Ora L.,
Allen, Mrs. Hugh, Henderson	Stantonsburg
Allen, Lucy, Louisburg	Barnhill, Mrs. R. L., Bethel
Allen, Mrs. W. H., Louisburg	Barrett, F. M., Fayetteville
Allsbrook, W. E., Roanoke Rapids	Barrs, W. L., Bethel
Anderson, H. B., Enfield	Barrs, Mrs. W. L., Bethel
Anderson, Mrs. H. B., Enfield	Bartholomew, Mrs. J. W.,
Andrews, Mrs. Annie, Bethel	Rocky Mount
Andrews, Mrs. Helen, Hamilton	Batton, R. L., Rich Square
Andrews, Mrs. Henry, Bethel	Baucom, H. W. Wilmington
Andrews, Mrs. H. V., Wendell	Baucom, Mrs. H. W., Wilmington
Andrews, Ira E. D., Clayton	Baugham, Mrs. W. E.,
Andrews, Mrs. Ira E. D., Clayton	Washington
Andrews, Victor L., Jacksonville	Bazemore, Perry, Lewiston
Ange, Mrs. A. W., Winterville	Beach, W. J., Hamilton
Armstrong, Mrs. Frank,	Beach, Mrs. W. J., Hamilton
Spring Hope	Beach, W. R., Clinton
Arnette, J. M., Wagram	Beach, Mrs. W. R., Clinton
Arnold, H. L., Middlesex	Beaman, Mrs. C. L., Farmville
Arnold, Mrs. H. L., Middlesex	Beasley, E. B., Fountain
Atkins, Robert E., Raleigh, R-6	Beasley, Mrs. E. B., Fountain
Atkins, Mrs. R. E., Raleigh, R-6	Bermitto, G. R., Enfield
Austin, Mrs. C. W., Wilson	Best, Lucy, Greenville
Austin, Emily S., Tarboro	Best, Mrs. R. L., Stantonsburg
Ayers, Mrs. J. S., Everetts	Beth, Mrs. E. L., Washington
Ayscue, John E., Buie's Creek	Bersley, Mrs. T. E., Ahoskie
Ayscue, Mary, Rocky Mount	Billings, C. M., Woodland
Bagby, A. Paul, Wilson	Bishop, Mrs. B. O., Plymouth

- Blackman, N. D., Kinston
Blalock, Jesse, Nashville
Blalock, Mrs. Jesse, Nashville
Blanchard, C. W., New Bern
Blanchard, Mrs. C. W.,
New Bern
Blanchard, Henry N.,
Carlisle Barracks, Pa.
Blanchard, Mrs. Henry N.,
Carlisle Barracks, Pa.
Blanchard, J. C., Kinston
Bland, Mrs. D. H., Goldsboro
Blanton, Sankey L., Louisburg
Blow, Mrs. A. R., Vanceboro
Blyther, Mrs. J. L., Harrellsville
Bobbitt, R. A., Louisburg
Bobbitt, Mrs. R. A., Louisburg
Bobbitt, Mrs. R. E., Enfield
Bollins, Mrs. George,
Rocky Mount
Bolton, Mrs. R. L., Rich Square
Bomar, John, Portsmouth, Va.
Bond, Mrs. L. D., Edenton
Bone, T. A., Nashville
Bone, Mrs. T. A., Nashville
Booker, E. B., Wade
Bostic, Berry, Greenville
Boswell, Florence, Rocky Mount
Bowden, Mrs. J. M., Wilmington
Bowen, Mrs. A. Lee, Burgaw
Bowling, J. E., Kinston
Bowling, Mrs. J. E., Kinston
Boyd, Mrs. J. H., Greenville
Branch, Mrs. James C., Enfield
Braswell, Mrs. L. V., Enfield
Braun, Osborne, Statesville
Breckenridge, Mrs. M. S.,
Chapel Hill
Brendle, Cleo, Boonville
Brettle, Lucy, Emporia, Va.
Brewer, Charles E., Raleigh
Brick, Mrs. W., Vanceboro
Brickhouse, R. E., Warrenton
Bridgers, John David, Greenville
Brinkley, Mrs. Charlie, Colerain
Brinson, H. F., Lewiston
Brinson, Mrs. H. F., Lewiston
Britt, Mrs. E. D., Ayden
Britt, J. H., Williamston
Britton, Mrs. Mary L.,
Elizabeth City
Broadhurst, Margaret, Greenville
Brock, Maud, Elizabeth City
Broughton, J. M., Raleigh
Broughton, Mrs. J. M., Raleigh
Bruelley, J. R., Seaboard
Bryant, K. E., Powellsville
Bullock, Mrs. C. T., Rocky Mount
Bunn, Mrs. W. M., Kinston
Bunting, Mrs. J. R., Hamilton
Burnette, Lillie Mae, Hobgood
Burns, Ford A., Farmville
Burroughs, E. O., Bethel
Burroughs, Mrs. E. O., Bethel
Burton, R. T., Reidsville
Bush, Mrs. A. T., Edenton
Butler, A. A., Hertford
Butler, Mrs. A. A., Hertford
Byerly, E. W., Bonlee
Byrd, C. E., Durham
Cain, Lucy, Buie's Creek
Caldwell, C. A., Hillsboro
Caldwell, Mrs. C. A., Hillsboro
Callis, Edna, Ahoskie

- Callis, Isabel, Ahoskie
 Campbell, Iva, Rocky Mount
 Campbell, J. A., Buie's Creek
 Canipe, J. C., Siler City
 Canipe, Mrs. J. C., Siler City
 Cantrell, J. R., Plymouth
 Cantrell, Mrs. J. R., Plymouth
 Carlton, D. L., Warsaw
 Carlton, H. H., Warsaw
 Carlton, Margaret, Warsaw
 Carlton, Mrs. N. S., Wilson
 Carroll, A. B., Wilson
 Carroll, Mrs. A. B., Wilson
 Cash, Lynn, Apex
 Castellow, G. W., Windsor
 Castellow, A. D., Windsor
 Chappell, Mrs. R. A.,
 Rich Square
 Cherry, Mrs. J. W., Everetts
 Childress, R. N., Rocky Mount
 Christian, Mrs. C. C.,
 Urbanna, Va.
 Clark, Mrs. Betty, Greenville
 Clark, Mrs. H. B., Washington
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